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# Changemakers Bend the Beam Inward: Contemplative Practices in Social Innovation Education

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Changemakers Bend the Beam Inward:  
Contemplative Practices in Social Innovation Education

Catherine R. Northcutt

University of San Diego



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### **Abstract**

Why, as a global community, are we collectively creating results that nobody wants such as poverty, hunger, and inequality? Learning about the United Nations' 17 Sustainable Development Goals (SDGs) and the leadership learning and change theory known as Theory U by Otto Scharmer (2009), led to a profound shift in my awareness of the global challenges we face as a species and a strong desire to study Theory U. This action research report includes an explanatory account of my collaboration with the Global Social Innovation Community to cultivate vertical literacy (see key terms) using contemplative practices. My values of learning, growth, contribution, intuition, and transformation through practice have influenced this community and encouraged them to take pauses to gaze inward to reconnect to themselves and others which, in turn, can enhance their social innovations. The ultimate aim of this research is to provide tools to expand ego- to eco-system awareness in order to create social innovations towards greater social and sustainable good. I provide evidence of my findings using mixed methods of quantitative and qualitative data triangulated to increase validation including two exploratory surveys, video and audio recordings, field notes, journal entries, and photos. Results reveal that Theory U contemplative practices can support the social innovation process in a variety of ways: guided journaling helps cultivate clarity; stakeholder meditation helps cultivate perspective, empathy, and understanding of stakeholders; and social presencing helps students move through feelings of being stuck, discovery of potential, and thinking beyond boundaries.

### Definition of Key Terms

*Changemaker.* Refers to any person who strives to create positive social impact locally and abroad through novel multidisciplinary approaches that develop empathy, critical thinking, and problem-solving skills (University of San Diego, 2019).

*Contemplative Practices.* “Guide our efforts to make our best contributions to society” (Scharmer, 2009).

*Eco-system.* Refers to any person that cares about the well-being of all, including oneself. When operating with eco-system awareness, we are driven by the concerns and intentions of our emerging or essential self—that is, by a concern that is informed by the well-being of the whole (Scharmer, 2013).

*Ego-system.* Refers to any person that cares primarily about the well-being of oneself. When operating with ego-system awareness, we are driven by the concerns and intentions of our small ego self (Scharmer, 2013).

*Stakeholder.* Refers to anyone who is concerned with or impacted by a social innovation.

*Work with capital W.* Refers to our sense of purpose or calling. It’s what we are here on this earth to do (Scharmer, 2013).

*Self-Awareness.* Refers to conscious knowledge of one's own character, feelings, motives, and desires (general definition).

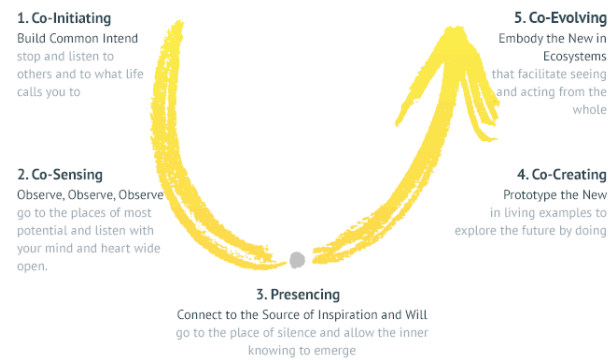
*Vertical Literacy.* “Refers to human capacities to become a blackbelt in listening with our minds and hearts wide open, turn a conversation from debate to generative dialogue, shift organizational fields from competing silos to generative eco-systems, invent new coordination mechanisms that operate from shared awareness” (Scharmer, 2018). Perhaps a very simple definition inherent in Scharmer’s version could be “the capacity for awareness of self and wider

ecosystem” (Christensen and Northcutt, 2018). Advancement in a person’s thinking capability with the outcome being the ability to think in more complex systemic, strategic, and interdependent ways. (Petrie, N. 2014).

### **Why I Am Concerned**

In the second year of my MA program, I began learning about the United Nations' Sustainable Development Goals (SDGs) and Theory U by Otto Scharmer (, 2009). This learning led to a profound shift in my awareness of the global challenges we face as a species and a strong desire to study Theory U in more depth. Scharmer (2009, 2013) points out that we, as a global community, are collectively creating results that (almost) nobody wants because society is missing the capacity to respond to challenges in generative ways due to the lack of vertical literacy in our universities today. Scharmer (2018) urges our global community to remember the purpose of education, as quoted by Plutarch from the Platonic Academy, 387 BC, "The mind is not a vessel to be filled but a fire to be kindled," and is now calling for a new 21st-century university that develops vertical learning.

Higher education, and social innovation education specifically, are wide-open spaces to innovate in leadership. Theory U is a methodology (see Figure 1) for guiding leaders to develop their capacity to sense and actualize their highest future potential (Scharmer, 2018). At the center of the "U" is a threshold one must cross requiring an ability to "shift the inner space from which we operate from an ego-system to eco-system awareness" (Scharmer, 2013, p. 42). This U journey involves three different movements of awareness: co-sensing, co-inspiring, and co-creating. The second movement involves contemplative and meditative practices (Scharmer, 2003).



**Figure 1. Theory U framework showing journey of co-initiating, co-sensing, presencing, co-creating and co-evolving.**

This action research inquiry was inspired by my personal interaction Theory U with Scharmer during a massive online open course through EdX called “u.lab: Leading from the Emerging Future” when Scharmer guided the class through a contemplative practice called “U-Journaling” ([see Appendix B](#)). Guided journaling is when one practitioner facilitates another practitioner’s journey of self-awareness by verbally asking them questions while the other practitioner is listening and answering the questions, usually by writing them in a journal. This practice guides the practitioner to become aware of their deeper experiences in body, mind, and spirit and the meaning they give to this new awareness. I ended that session with a new awareness of my desire to work with USD’s Global Social Innovation changemakers to address the root causes of today’s social, environmental, and spiritual challenges.

### Research Questions

There were three guiding questions for this research: 1) How can I collaborate with changemakers to develop vertical literacy using contemplative practices in social innovation education? 2) What are the current knowledge, attitudes, and actions in contemplative practices

in social innovation education at the University of San Diego? 3) What impact, if any, do Theory U learning tools have in social innovation education at the University of San Diego?

### **Guiding Values**

As this action research is a process that emphasizes aligning actions with values, I would like to share the values that have guided me in this study. I deeply value learning, growth, intuition, transformation, and contribution. A guiding action principle of my life hangs on the wall in my home office in the form of a quote by Helen Keller, an American author, political activist, and lecturer, and the first deaf-blind person ever to earn a bachelor of arts degree. The quote reads: *I am only one but still I am one. I cannot do everything, but still I can do something. I will not refuse to do the something I can do.* I have come to realize the shift Scharmer is describing takes place through our awareness by “bending the beam of observation to seeing the system and self” (Scharmer, 2018, p. 18). Scharmer refers to this shift in awareness as *vertical literacy* which he urges needs to be developed in the 21st-century university in order to find solutions to today’s global challenges (Scharmer, 2018). As a higher education leadership student and professional, I join Scharmer in this quest. As a mother of two children, I am committed to leading by doing “the one thing I can do” to build a healthier world for my children and others.

### **Background and Informative Literature**

The literature reviewed for this paper included a wide variety of articles and pieces on the topics of social innovation, entrepreneurship, organizational change leadership, systems thinking, and contemplative practices in higher education.

Authors Edwards-Schachter & Wallace’s (2017) study summarized 252 definitions being used across social innovation (SI) literature. As the title *Shaken, But Not Stirred* infers, this article reveals how different actors in SI have defined and shaped social innovation, yet, after 60



years, it is still difficult to define in one sentence. They concluded that SI is a collective process involving actors from government, business, and civil society aimed to solve a societal need through change in social practices. This definition aligns with previous literature (Have & Rubalcba, 2016) as it focuses on solving a societal need. Meyskens and Auch (2013) reported that interest in social entrepreneurship has grown in recent years as society seeks more innovative means to resolve social problems. Their study filled a gap in the literature and analyzed how the social venture competitions, a key experiential initiative in social entrepreneurial pedagogical programs in higher education, created value at the individual, venture and societal levels.

Scharmer points out that we, as a global community, are collectively creating results that (almost) nobody wants because society is missing the capacity to respond to challenges in generative ways due to the lack of vertical literacy in our universities today (Scharmer, 2009, 2018). Scharmer (2018) urges our global community to remember the purpose of education, as quoted by Pultarch from the Platonic Academy, 387 BC, “The mind is not a vessel to be filled but a fire to be kindled,” and is now calling for a new 21st-century university that develops vertical learning. According to Scharmer, horizontal literacy adds another skill or course to your repertoire whereas vertical literacy involves the capacity to deal with disruptive change, which requires us to let go of the past and let the future emerge, to shift our awareness from one state to another. He says we do not have the problem of not knowing what to do, but a knowing-doing gap, which is a disconnect between our collective consciousness and our collective actions.

Spence & MacDonald (2015) also acknowledge the value of horizontal learning embraced by management educators in experiential learning, but also contend the sole use of this pedagogy is insufficient to develop future leaders in an increasingly complex world. They

concluded that vertical development is needed to help students to test and rethink their beliefs, habits, and accommodate different perspectives, which helps to work through adaptive problems.

Senge (2006) explained that taking a systems-thinking approach to understanding problems -- an approach to problem-solving that looks at the “whole” rather than just the parts of a system -- enables organizations to make full patterns clearer which helps us see how to change them effectively (Senge, 2006). Meadows (2008) reminds us that we have built up intuitively, without analysis, a practical understanding of how these systems work and how to work with them. Senge, Hamilton and Kania (2015) write of the dawn of systems leadership, pointing to a variety of tools leaders will use in the future to create sustainable social change including mapping a visual picture of the system, peacekeeping circles, dialogue interviews, peer shadowing, and learning journeys.

Taking a closer look at contemplation, research by Zajonc (2013) describes contemplative pedagogy as a wide range of educational methods that support the development of student attention, emotional balance, empathetic connection, compassion, and altruistic behavior that cultivate a critical, first-person focus, that when incorporated into daily life, act as a reminder to connect to what we find most meaningful. Zajonc (2014) discussed the concept of a vertical axis of learning that includes capacities in the spiritual realm, pointing to an essay written in 1904 by Poincaré who claimed, “It is by logic we prove, it is by intuition we invent.” Gunnlaugson, Sarath, Scott, & Bai (2014) suggest the need to develop a crucial vertical axis of integrative education that allows for developing capacities for contemplative exercises. Finally, Schein (2014) refers to “humble inquiry” as a special way in which we ask questions that ensures collaboration where it is needed to get a job done.

Batada, Chess, Chichester, and Himelein (2017) studied faculty members' use of unnamed contemplative practices within higher education and found that contemplative practices are being weaved into their teaching, pedagogy, and curricula, assisting students with cultivating an ability to look inward. Finally, Duerr, Zajonc & Dana (2003) surveyed 152 academic programs and other initiatives in North American universities and colleges that incorporate transformative and spiritual elements of learning and found that respondents wanted to make legitimate their pedagogical efforts through empirical research studies; however, the authors found only fragmentary evidence and suggested the need for such research.

The following learnings emerged from the literature: there is a diverse history of social innovation, vertical literacy is needed to help answer complex social problems, there is value in systems thinking, and contemplative practices may help develop vertical literacy.

### **Positionality and Context of the Study**

It is from a holistic, eco-system awareness perspective that I embarked on this action research personal and professional development journey. I am a white woman, born in San Diego, California in 1967, an alumna from the University of San Diego School of Business, a current graduate student at the USD School of Leadership and Education Sciences, a Leadership Coach, and a current employee working in graduate admissions with the USD School of Business. Throughout this study, I took up roles as primary researcher, co-practitioner, coach, collaborator, and facilitator. My desire is to fully use these intersections to contribute to the current and future success of USD and the 21st-century university leadership model. More specifically, this study is my way of learning how I, in partnership with others, can be and lead the change in USD's mission to educate innovative changemakers who confront humanity's urgent challenges.

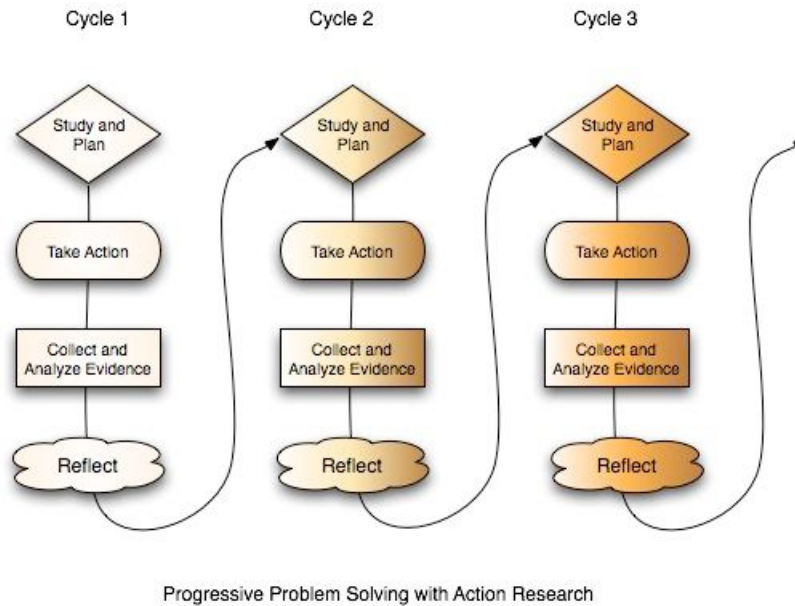
The setting for this research was the Center for Peace and Commerce (CPC) at USD. CPC is a program shared between the USD School of Peace Studies and the School of Business. CPC's vision is to be a leader in preparing students and faculty to develop effective responses to complex social, environmental, and peace/conflict problems to make the world a better place. One goal of CPC is to transform the learning experience, inside and outside of the classroom by enriching current course offerings, creating and supporting high-impact hands-on learning locally and abroad, providing support for teaching innovations, promoting the development of appropriate teaching tools, and increasing internship and practicum opportunities for students (University of San Diego, "Teaching and Research," 2018). This study aimed to provide high-impact, hands-on teaching tools to enhance social innovation education.

The Global Social Innovation Challenge (GSIC), administered by the CPC has an eight-year track record of preparing and launching social innovators from around the globe. In the 2017-2018 GSIC, the CPC served approximately 76 students comprising 35 social innovation teams, 15 staff and administrators, 20 faculty who served as educators and judges, 40 coaches, and 7 donors who provided \$50,000 in seed funding for the winners of the GSIC. Over the course of the eight-year history of the CPC's GSIC competition, CPC has developed its core Idea Lab Series to prepare and guide student social innovators to enter the competition. This is the primary source of learning for student social innovators participating in the GSIC. Some lab topics include the sustainable development goals, social innovation fluency, apprentice with the problem, people driven innovation, business model design, testing business assumptions, and financial sustainability. This research offered the GSIC community a "U.lab" series of contemplative practice workshops.

### **Guiding Action Research Methodologies**

I am committed to the ontological perspective that all people are interconnected. As a practitioner-researcher interconnected in a community with other co-practitioners, I originally decided to apply the Participatory Action Research (PAR) methodology as described by Crane & O'Regan (2010). This approach starts with an observation and involves reflection, planning and actions with participants. The unique feature of PAR is the participation of those affected by the issue and the potential for them to be involved in both asking and answering the action research questions. It is a way of working together to make things better. Rather than conduct research on people, PAR involves research with people. It generates knowledge through the lived experience of participants (Lennie, 2006). PAR emphasizes experiential knowing and provides new ways of knowing that involve thinking, feeling, and acting (Reason, 1994). A greater understanding occurs based on personal experiences which will then help generate better suggestions to improve our practice. I used PAR during cycles one and three preparatory sessions and post-session debriefing when participants were available.

However, the opportunity to engage with participants was limited because of challenges with coordinating schedules so I supplemented during cycle two and all five supplemental U.lab sessions with USD professors and their classes that will be explained later this report, with an action research model I discovered called Progressive Problem Solving adapted by Margaret Riel (2010). Riel explains that action research is a process of living one's theory into practice (as cited McNiff & Whitehead, 2010). The diagram in Figure 2 illustrates the process of action research through time.



*Figure 2.* Progressive Problem Solving action research model by Margaret Riel outlining the steps taken for each action cycle including study and plan, take action, collect and analyze evidence and reflect.

This model outlines the steps taken within each action cycle including study/planning, action, data collection/evidence, and reflection that I could do alone as I prepared for each U.lab session. This intuitive adaptation felt important because I valued participant input greatly, yet I could not always wait for input to continue preparing and engaging in each component of the research.

### **Participants, Critical Evaluators, and Practitioners**

Participants in this study included faculty, staff, administrators, students and other members of the Global Social Innovation Community (GSIC). Three members of the GSIC community agreed to collaborate on this research and served as co-practitioners as well as critical evaluators and validation group including: Rebecca, an administrator with CPC, Olivia, a graduate student from the USD School of Peace Studies; and Socrates, a graduate student from the USD School of Leadership and Education Sciences. Additional validation group members

included one female nurse and one male Ph.D. professor of educational administration and instructional leadership at St. John's University.

### **Data Collection Methods**

In addition to working with critical evaluators and the validation group mentioned above, to increase validity, I triangulated data by using multiple cycles with quantitative and qualitative data reporting methods. I reflected on survey feedback, journal entries, field notes, videos, audios, and photos from the U.lab contemplative sessions to gain a deeper understanding of how these practices might enhance teaching and learning within the context of social innovation.

### **Action Research Cycles Overview**

Zajonc (2013) describes contemplative pedagogy as a wide range of educational methods that support the development of student attention, emotional balance, empathetic connection, compassion, and altruistic behavior, while also providing new pedagogical techniques that support creativity and the learning of course content. Scharmer's (2009) Theory U tools were selected to be used in the action cycles and included Guided Journaling, Stakeholder Meditation (adapted from Sensing Journey), and Social Presencing Theater (see Appendices B, E, H). The cycles are outlined below and will be further explained through each data collection section.

Pre-Cycle One:	Needs Assessment with Rebecca
Pre-Cycle Two:	Survey: Knowledge, Attitudes, and Actions
Cycle One:	U.lab #1 Contemplative Practice: Guided Journaling
Cycle Two:	U.lab #2 Contemplative Practice: Stakeholder Meditation
Cycle Three:	U.lab #3 Contemplative Practice: Social Presencing Theater
Post-Cycle:	Survey: Impact of Contemplative Practices Sessions

Each of these cycles were designed to involve participants in the GSIC community; better understand current knowledge, attitudes, and actions related to contemplative practices; as well as to invite participant-practitioners into Theory U contemplative practices.

### **Cycles: Data Analysis, Reflections, and Actions**

Each action cycle described below will include the following five subsections:

*Study/Planning, Action/Feedback, Reflection, and Action.* Each subsection will illuminate qualitative and quantitative data points providing evidence of learning and themes that support overall findings.

#### **Pre-Cycle One: Needs Assessment with Rebecca**

**Study/Planning/Action.** Pre-Cycle One involved a needs assessment with Rebecca, assistant director of the Center for Peace and Commerce (CPC), in order to collaborate to better understand current issues surfacing for students from the Global Social Innovation Challenge. Through various coaching conversations, Rebecca initially indicated a concern with seeing a phenomenon termed as “heropreneurship” which was explained by Daniela Papi-Thornton in her TEDxBend talk “Reclaiming Social Entrepreneurship.” Papi-Thornton (2016) makes a case from her lived experience as an MBA student who previously founded a social venture built on solving a problem she hadn’t lived, and writes in her Tackling Heropreneurship Report: “We are in an age of heropreneurship: everyone wants to ‘be’ a social entrepreneur. The myth of the entrepreneur creates a false hierarchy with ‘start-up founder’ at the top. We foster this obsession in our education, our funding, our awards, and our media. But we don’t just need more founders. We need more positive social impact” (Papi-Thornton, 2017).

**Reflection.** Reflecting on our conversations, it was clear that a desire for less focus on the “ego” aspect and more focus on the greater eco-system and creating even more social impact



was at the core of this surfacing issue. These data demonstrated that Rebecca and I were aligned in our intention to focus on community and eco-system awareness.

**Study/Planning.** We committed to meeting regularly to have conversations about the surfacing issues and the best approach for the research. One of these meetings was a meeting at my home where I invited Rebecca to engage in the contemplative practice of guided journaling. I wanted her to experience this practice as I was considering this tool for the research study. Below are a few questions I wrote in my journal after that session:

*In light of what emerged from the U journaling with Rebecca, what is "the issue" to be improved upon? What are we curious to learn as a result of this study and practice with our GSIC community?*

The next day I asked Rebecca for answers to these questions. Below is an excerpt from my journal with her answers:

*"The issue, I believe, is aligning the CPC program (particularly the GSIC) with the goals (value formation, experiential learning, social innovation ideation). This may include de-emphasizing competition and emphasizing collaboration and journey. I would be most interested in investigating personal journeys around self-efficacy, humility (letting go) and strengthening of interpersonal relationships."*

As we continued our inquiry, Rebecca shared additional intuitive insights including sharing the workshops she attended at the Ashoka U Exchange Conference such as "Listening with an Inner Ear to Perform Outer Action," and "Holding Tensions in Life Giving Ways." Both of these workshops involved contemplative practices and cultivation of self awareness to inform our actions. Rebecca and I were beginning to understand that vertical literacy included awareness and capacities that people can develop in the invisible or spiritual realms.

**Reflection/Action.** I saw all of these data pointing to an invitation to explore contemplative practices within social innovation that could potentially benefit the entire GSIC community including student competitors in the GSIC, faculty, staff, administrators, and all GSIC community members in any capacity. Through contemplative practice our community could explore what it means to “turn the gaze inward” to create deeper meaning, purpose, and overall well-being for everyone. All of these outcomes would contribute to the development of vertical literacy in our university.

### **Pre-Cycle Two: Pre-Survey of Knowledge, Attitudes, and Actions**

Prior to Cycle One, the first U.lab, Rebecca and I decided that a pre-survey would help measure participants’ current knowledge, attitudes, and actions related to contemplative practices. A few examples of questions include: “Please share your definition of contemplative practices in one sentence.” and “How important or unimportant is it to you for professors to include contemplative practices in teaching course material.” The cycle process is described below.

**Study/Planning.** The pre-survey instrument was composed of 17 questions that took approximately 5 minutes to complete and was administered using the online software Qualtrics. This survey included an invitation to participate in the study, the background, procedures, benefits, and risks associated with the study, along with a video consent form. This all-in-one survey instrument was suggested by Rebecca to make the process simpler and faster for everyone. [See Appendix A](#) for a full outline of this survey instrument.

**Action.** Convenience sampling was used to identify participants and the criteria required being a participant in and/or a community member of the GSIC. A community member is anyone who is “a fan” of the GSIC. We emailed an announcement that included a link to the

survey ([see Appendix A](#)) to the following USD lists: GSIC alumni list, GSIC student innovator list, Master's of Arts in Social Innovation newsletter, Kroc Connect, Torero Weekly, the USD student organizations newsletter, Changemaker student committee, Changemaker Challenge alumni, Changemaker Hub newsletter, and Social Change Corps. Over 20,000 people received an announcement. Rebecca and I also made a concerted effort to share this opportunity with faculty with hopes that they would join us in practice at the U.lab sessions. The pre-survey window remained open throughout the study so that anyone could opt in to attending a U.lab session at any time. We wanted people to feel comfortable to attend just one U.lab or all three U.lab sessions, depending on what worked for their schedule.

**Reflection/Action.** Reflecting on our approach, it was clear that Rebecca and I had been working together to co-create the announcement including how to shape it to make it easier for people to complete the survey. As a result, we decided to add both of our names to the study as “co-practitioners.” This demonstrated our collaborative effort in this research.

### **Pre-Cycle Data Analysis**

The pre-cycle survey data was prolific and covered a range of topics including respondents' profiles, what respondents desired to learn from participating in the study, respondents' definitions of contemplative practice, respondents' personal and professional experience with contemplative practices, the importance of using contemplative practices in teaching, faculty and study engagement in contemplative practices during classes, overall benefits of contemplative practices, and perceived identities of people who engage in contemplative practices. Next, I provide the results from the survey along with a variety of reflections.

**Pre-cycle survey respondents.** There were a total of 32 survey respondents. Respondents included 10 community members, 8 graduate students, 5 USD administrators, 4 USD faculty, 2 people from GSIC participating institutions, 2 USD staff, and 1 undergraduate student. Three of the graduate students were also GSCI alumni and three were considering participating in 2019 GSIC. Six of the respondents (18%) had taken a class related to social innovation at USD which may suggest the topic of study resonated with many people who have not engaged with the GSIC. Two respondents (6%) were from GSIC participating institutions which may demonstrate the effort to collaborate through practice was reaching beyond USD to interconnect with universities outside of USD, a positive result.

As I reflected on the pre-survey data, I was overwhelmed with the amount of data to review and I wondered what data were important. I reviewed my research questions again and contemplated the purpose in this work. I considered this research my *Work*. I used my body's data to listen more deeply to what area of the data was most interesting to me and I realized I was eager to learn what participants wanted to learn from their practice. In this way, I was practicing contemplation. I wrote in my journal: *I love to learn about myself and others*. This demonstrates my value of Learning which is a guiding value of my action research.

**What respondents desired to learn from the study.** After reviewing the descriptive statistics I decided to look for themes for the first qualitative data question, *What would you like to learn/understand as a result of engaging in this practice/study?* The primary themes that emerged from the data were Connection and Tools.

**Connection.** Nine respondents expressed a desire for some form of connection with self and/or others as noted by these responses: "How I might be able to embed [connect] contemplative practice more fully in my work." "How self-awareness can further deepen

[connect to] the healing and leadership practice of my students.” “I am studying industrial psychology with a focus on leadership training along the subjects of holistic views and community and global impacts [connection] of their resources and decisions.”

I was amazed at this finding and recalled that Barbezat and Bush (2014) suggest that the current generation of college students is yearning to connect in a meaningful way. They found that students want to know that education is not just about writing papers and developing skills to earn a living but is really about caring for each other and making the world a livable place because they realize that soon, it may not be a livable place. (p. 174). Barbezat and Bush (2014) concluded the following:

Of all the qualities cultivated in contemplative education, compassion and connection are perhaps the most important. As we collectively face the global problems of poverty, gross inequity, racism, and other forms of prejudice and intolerance, environmental degradation, and climate change, we have little hope of surviving without unprecedented levels of cooperation and care for each other. Education at all levels must foster this connection if we are to use the tools and techniques that are being developed to foster human and ecological flourishing on our planet. (p. 188)

**Tools.** Nine respondents expressed a desire to acquire more tools as noted by these responses: “I would like to learn how to use contemplative practices as a tool for furthering my research interests. With a busy life, I find it difficult to find time to consider research questions at a higher level. I hope this practice could help.” “ My experience with U.lab tools is that they are powerful for self-awareness and linking aspirations to concrete action. I welcome opportunities to use these tools, especially with others.” And,

“More about ways I can be mindful at home, at work, and generally lead a life of better health and wellness. Lately, it feels like I’ve had less time to devote to contemplative exercises, so any suggestions [tools] about how to weave more contemplation and consciousness into my work would be great.”

The pre-survey helped clarify what the participants were looking for in the practice. The themes validated the literature on the potential value of developing vertical literacy through contemplative practices. I was also struck by the variety of areas respondents were expressing an interest in possibly using contemplative practices which included research, home, work, and in community with others.

**Respondents’ definitions of contemplative practice.** Twenty-seven responded to the question: *In your own words, please share your definition of contemplative practices in one sentence?* The primary definition involved practices that cultivate self-awareness as noted by these responses: “Practices in which you seek to quiet your mind to become aware of and listen to other, deeper parts of yourself.” “Any practice that invites me to look inward at my own thoughts, beliefs, and experience for meanings.” “Quieting the ‘voice’ of societal/external pressures to focus on oneself and what I as a human truly care about.” “A way to be in touch with the soul and body as much as the mind for the emerging future of impact and connection we are living into.”

Upon reflection, I remembered that Rebecca and I had decided to change the name of the study from *Changemakers Bend the Beam Inward* to *Turning the Gaze Inward* for the presentation of our research proposal at the ARNOVA SEES Colloquium (May 31 to June 1, 2018) because we were sensing that student innovators needed the invitation to connect to themselves and to the purpose of their social innovations. These responses seemed to connect

the idea of practice with actions of seeking, inviting, quieting, considering, and connecting to deeper parts of ourselves, yet also aware of a larger eco-system. This data speaks to the connection between contemplative practice and interconnection with the world around us.

Three people said they didn't know the definition of contemplative practices which I considered to be a positive sign of curiosity and willingness to learn.

All these data spoke to the importance of contemplative practice in education and confirmed we were on the right track with the study.

### **Respondents' personal and professional engagement in contemplative practices.**

The survey asked all respondents about their personal and professional engagement in contemplative practices to give us a better understanding of how familiar they were with various contemplative practices.

***Personal Practice.*** Results indicate 41.3% practice introspection, 37.9% practice dialogue, 31% practice reflection, 25% practice deep listening, 20.6% practice centering, 13.7% practice mindfulness, meditation and journaling, and under 10% practice compassion meditation, contemplative reading, dance, silence, singing, storytelling, Tai Chi, visualization, yoga and other.

***Professional practice.*** Results indicate 25.9% practice dialogue, 22.2% practice centering and reflection, 18.5% practice deep listening and introspection, 14.8% practice mindfulness, meditation, and visualization, under 10% practice contemplative reading, compassion meditation, dance, journaling, silence, singing, storytelling, yoga, Tai Chi, and other.

**The importance of using contemplative practice in teaching.** The survey asked the question *How important or unimportant is it to you for professors to include contemplative*

*practices in teaching course material?* Results indicate that over 65% of respondents believe it's at least moderately important to use contemplative practices in teaching.

**Faculty and student engagement in contemplative practice during classes.** To help us better understand faculty and student respondents' familiarity with engaging in contemplative practices during classes, the survey asked faculty respondents what subjects they taught, whether or not they invited students to engage in contemplative practices, which practices they used, and how often (displayed on a Likert scale that included a great deal, a lot, a moderate amount, a little, or none at all). The survey also asked student respondents whether or not they engaged in contemplative practices while in class and which classes. In addition, both faculty and student respondents were asked to rank their degree of satisfaction with the exercises overall, i.e., contentment with the exercise, on a Likert scale that included very satisfied, satisfied, somewhat satisfied, neutral, somewhat dissatisfied, dissatisfied, very dissatisfied and does not apply. The results are below.

**Faculty.** Faculty results indicate that class subjects included entrepreneurship, international business, international development, leadership, marketing research, nonprofit, strategy, peace and conflict, social entrepreneurship, and social issues in management. These data suggest that the topic of study appealed to a wide variety of subject matter across the university. Results also indicate they invited students to engage in reflection, dialogue, deep listening, introspection, and storytelling a moderate amount. Three faculty were satisfied with the contemplative practices they offered in their classes, and two believed the question did not apply to them. Results indicate that three were satisfied with the contemplative practices they offered their students, and two believed the question did not apply to them.



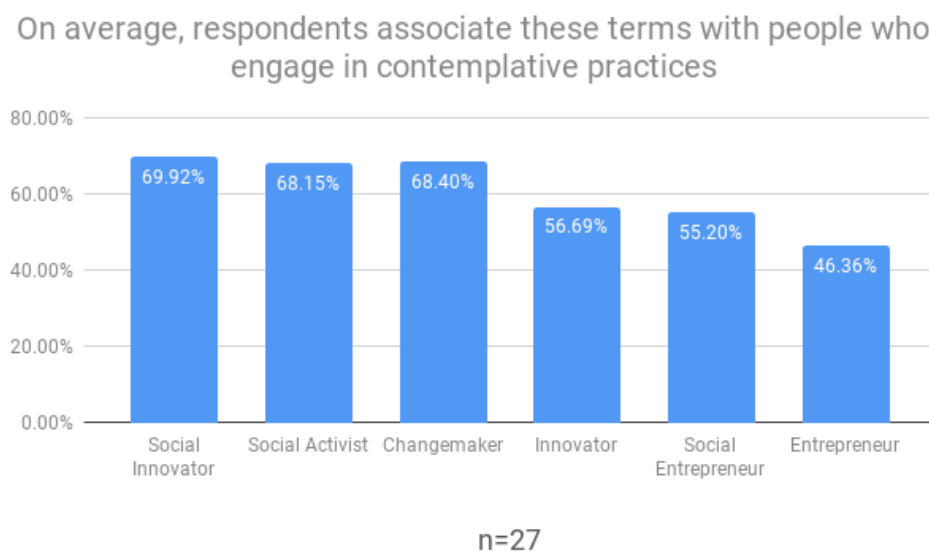
**Students.** Seventy-seven percent of student respondents indicated they engaged in contemplative practices in classes related to business, coaching, and leadership. Students shared their participation in a wide variety of practices including centering, journaling, introspection, reflection, silence, breathing, dialogue, meditation, personality tests, questions, and reading. Results indicate that four were satisfied, two were somewhat satisfied, two were somewhat dissatisfied, and one believed the question did not apply to them.

**Overall benefits of contemplative practices.** To better understand all respondents' attitudes towards contemplative practices, the survey asked respondents to rank the benefits they experienced from their overall experience with contemplative practices. The top three benefits include enhancing exploration of own beliefs/viewpoint, help with discerning what is most meaningful, and an increase in awareness (see Figure 3).

<b>Benefits Experienced by Respondents from Contemplative Practices</b>	
Enhanced my exploration of my own beliefs/viewpoint	25
Helped me discern what is most meaningful to me	25
Increased my awareness	23
Helped me discover deeper insights	22
Opened my mind to others	22
Opened my will to change	22
Supported my discovery of how I am connected with others	22
Cultivation of compassion for myself and/or others	21
Helped me discover my own relationships with a subject/topic	20
Increased my sense of empathy for others	20
Supported my discovery of how I am interconnected with everyone throughout the world	19
Opened my heart to others	18
Other - <i>The role in faith and prayer in transformational development.</i>	10

*Figure 3.* Pre-survey results of benefits experienced by all respondents from overall engagement with contemplative practices. Top three benefits include enhancing exploration of own beliefs/viewpoint, help with discerning what is most meaningful, and an increase in awareness.

**Perceived identities of contemplative practitioners.** The final question in the survey asked respondents to associate the terms Changemaker, Entrepreneur, Innovator, Social Activist, Social Entrepreneur, and Social Innovator with people who engage in contemplative practices, with percentages from 0-100%. This question was requested by Rebecca's and stemmed from her curiosity about how social innovators are perceived when compared to other similar roles. Results are indicated in Figure 4.



*Figure 4.* Pre-Survey results showing specific terms associated with people who engage in contemplative practices. This data may indicate that people are much more likely to associate contemplation with identities like "social innovator" and "activist" than "entrepreneur."

As noted in the literature review, after 60 years of social innovation, the term social innovation is still difficult to define (Edwards-Schachter & Wallace, 2017). Rebecca and I were curious to learn more about how people perceive the identity of a social innovator as it relates to someone who engages in contemplative practices. Here is an excerpt from my journal of Rebecca's interpretation of these results:

*"This data means to me that people are much more likely to associate contemplation with identities like "social innovator" and "activist" than "entrepreneur." That lines up with a*

*hypothesis I've had that people associate entrepreneurs and innovators and disruptors with characteristics of intensity and power and influence rather than contemplation and humility and community-mindedness. Thus, why we need to do this important work!"*

Her final statement of *This is why we need to do this important work!* reaffirmed the work we were attempting to do in the study was *Work* with a capital W. Once again, this feedback gave me a sense of confidence that our collaborative effort was on the right track.

### **Cycle One: U.lab #1 Guided Journaling**

U.lab #1 invited participants to practice the contemplative practice of Guided Journaling and provide feedback about their experience.

**Study/Planning.** I was excited to practice this with participants in the study. It was important to me to honor the PAR action research method so, to prepare for this U.lab session I asked Rebecca, two professors, two graduate students and one doctoral student to join me in a prep session. We held the prep session at the CPC and the attendees included Rebecca, Olivia, Socrates, and me. Two of the graduate students were GSIC alumni, including me. I approached this session using “here-and-now humility” and “humble inquiry” (Schein, 2014) which means I fully understood my dependency on this group in order to accomplish the larger task of truly collaborating to co-create the U.lab experience. We met and discussed how to welcome practitioners, how to contextualize the research so practitioners would understand, and what exercise to offer as a “warmer” to make everyone feel comfortable and connected. At the end of this session we all posed for a photo that Rebecca was going to use in social media to promote the GSIC; see my photo in Figure 5.



Figure 5. Photo of Catherine holding sign during cycle one prep session revealing intentions to learn Social Presencing Theater.

**Reflection/Action.** What I observed during the prep session were individuals who were happy to be participating in what they considered to be important Work as noted from my field notes: “This study is a great example of collaboration across disciplines.” “I’m here to embody peace.” “I am here to be here.” Scharmer suggests that whatever Work we do that reflects our greatest contribution is capitalized: it is our *Work*. I wrote in my journal: *We come to know something is our Work when we’ve opened our mind, heart and will to change and we come to this knowledge through self-awareness and connection with our deeper Self*. The prep session was a significant outcome of this study and demonstrates the value of collaboration and community-building. As a result of the prep session, each of the prep session attendees were now committed to a role and task in the first U.lab session. In addition, I saw that the photo of me revealed my intention to facilitate Social Presencing Theater, something I had never done before as well as my commitment to social justice by wearing the Black Lives Matter shirt. The self-awareness I had as I bent the beam onto myself was that I was demonstrating a Theory U journey of opening the mind, heart, and will to change by attempting something new.

**Cycle one data analysis.** This section will describe the action taken and the reflective takeaways from analyzing data from cycle one.

**Action and Feedback.** This U.lab was held on September 21, 2018. Fourteen people registered and thirteen people attended this session including one on a Zoom video platform. I observed 10 females and 3 males including one black male and one black/Hispanic female, six white females, two white males, and three females from China. This session was facilitated by Rebecca, two USD graduate students, and me. The agenda for this session included an energizer activity, journaling, pair reflections, group sharing, and feedback forms ([see Appendix C](#)). Rebecca welcomed and introduced the context for the study and another participant introduced and led the Guided Journaling section. The tool used for this session was a slightly adapted version of U-Journaling ([see Appendix B](#)). A post-journaling survey was collected to learn what practitioners believed the benefits of the session to be. Results indicate the top three benefits include helping to discern what is most meaningful, helping to discover deeper insights, and opening a person's will to change.

**Reflection.** What stood out to me was the collaborative effort which included Rebecca who welcomed and introduced the context of the study and Socrates who was willing to lead the practice as heard in the audio clips below. As I listened and reflected on these audio clips, I had a deep sense of connectedness in the Work of vertical development. We were operating in our shared 21st-century university eco-system desiring to co-practice using a tool that we believe is deeply needed by students and the wider campus community. This opportunity to co-practice with a "gaze" on ourselves deepened our individual and collective practice. Their reflections are shared [later in this report](#).



Figure 6. Audio of Rebecca introducing context of study



Figure 7. Audio of Socrates introducing Guided Journaling practice

In addition, one practitioner shared their notes demonstrating the organic flow of inner thinking and colorful expression (see Figure 8). From these notes I could see how this person was laying out connecting points of meaning from the journaling questions.

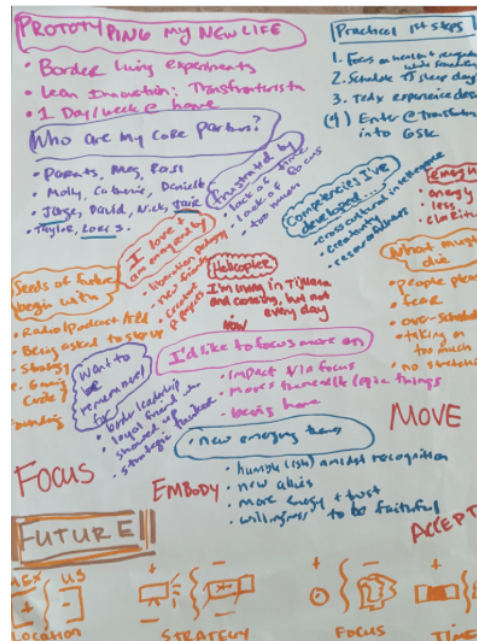


Figure 8. Photo of one participant's notes from guided journaling session demonstrating the organic flow of inner thinking, colorful expression, and making meaning.

I was delighted with the number of registrations and final show rate of 92% which may demonstrate a high level of interest in guided journaling as a tool for increasing self-awareness.

I also realized that feedback was limited to one quantitative survey.

**Action.** Since feedback was limited to only a quantitative survey I decided to add a new set of qualitative questions for the following sessions to gain deeper insights to what practitioners were feeling and discovering about themselves. I also made a decision to omit the Zoom session to reduce the stress level with organizing and working that aspect.

### **Cycle Two: U.lab #2 Stakeholder Meditation**

U.lab #2 invited participants to practice the contemplative practice of guided meditation based in Scharmer's Sensing Journey tool that centered around stakeholders and to provide feedback about participants' experiences.

**Study/Planning.** I was not able to gather a group to prep with me for this cycle, so I applied the Progressive Problem Solving method. During my planning for this session I thought a lot about the U.lab tool questions and my intention for the session. I wrote in my journal: *my hope for this session is that we will tap into our deeper, more empathic thoughts as we see our stakeholders more clearly.* I observed my questioning of which questions will best serve the attendees of U.lab and how best to use the brief time we have. Following Theory U, I guided myself through a practice session and I sensed a need for a sensory activity that would support practitioners. I did some research and created a sensory activity that involved blindfolding practitioners while they explored a small brown bag filled with items including something hard and soft, something with liquid, and various items that had scents such as a guava and an essential oil. Practitioners were invited to write what they thought the items were on paper while blindfolded. This exercise served to bring practitioners to a deeper state of awareness of their senses prior to the guided meditation. See Appendix F for agenda and sensory exercise.

**Cycle two data analysis.** This section will describe the action taken and the reflective takeaways from analyzing data in cycle two.

**Action/Feedback.** This U.lab was held on October 11, 2018. Eleven people registered and ten people attended this session. I observed 7 females and 3 males including one black male and one black and one black/Hispanic female, four white females, two white males, and one female from China. One person had attended the previous U.lab session. I facilitated this session with the assistance from my son who took some photos. The tool used for this session was an adapted version of Scharmer's Sensing Journey tool ([see Appendix E](#)). The agenda included a sensory activity, meditation, pair reflections, group sharing, and feedback forms ([see Appendix F](#)). I adapted the Sensing Journey questions into a guided meditation because this was the only way I could see the practitioners having the opportunity to go into their stakeholders' worlds to gain more insight ([see Appendix G](#)). A post-meditation survey was collected to learn what practitioners believed the benefits of the session to be. Results indicate that 60% believe this meditation helped them open their minds to others.

The survey also asked practitioners to note how they felt at the beginning and end of the session. Data indicate that practitioners felt uncertain, resistant, and constrained at the beginning of the session as noted from these responses: "I was a bit ambivalent but hopeful that I would gain something." "Excited, slightly anxious because I was not sure what to expect!" "A bit tense (stress) and disconnected from my right side (physically)." Data indicate that practitioners felt open-minded, insightful, self-aware, coherent, and reconnected at the end of the session as noted from these responses: "Everyone around me is a stakeholder." "Like it helped me tap into an important project I've been thinking about." "Calm yet frustrated because I have too many thoughts about what systems need change and no concrete plans to achieve these ideas." "More clear in the value and challenge of the initiative." "Relaxed both physically and emotionally, reconnected evenly with my whole body."



Practitioners revealed their discoveries about their stakeholders including a sense of influence, separation, confusion, overwhelm, perspective and humanitarianism as indicated in these sample responses: “We unconsciously change people who are around us.” “I struggled to think of one [stakeholder] and caused me to lose concentration.” “The stakeholder would appreciate my offer to follow up and help. Ask questions.” “Still not sure about what exactly a stakeholder is, someone who benefits. . .” “I need a way to relate to them.” “Students are busy and have many stresses this needs to be easy for them.” “How overwhelming the system is when it comes to sustainable peacebuilding.” “The whole system and stakeholders in it are benevolent and open-minded [despite] my assumptions that it and they would be “judging.”

Practitioners revealed their discoveries about themselves including a sense of influence, discomfort, surrender, overwhelm, disempowered, realization, self-control, and self-awareness as noted in a sample of responses: “We (people) influence each other.” “I was OK in that not being in control with the direction of any thoughts or how they were connected.” “I have too many big ideas lately and not enough time to achieve change. . .” “I’m not thinking enough about the topic.” “I have not considered the multitudes of conflicting pressures and priorities facing students, stakeholders.” “I become aware again of how I place myself ‘under’ others in my own mind.”

Finally, the survey asked practitioners if they would do this practice again to measure whether a person would consider this a one-time event or would consider integrating the exercise as a practice into their lives. The results indicate 80% said yes which may signify that the practice is highly valuable.

**Reflection.** As I reflected on this session, I was energized by the sense of curiosity that

I saw in the practitioners during the sensory activity. Figure 9 shows photos of practitioners during the activity. From these photos, it's possible to see the sense of curiosity and the interconnection occurring. I felt a sense of joy that I had followed my senses - my intuition - and created a unique experience that was enjoyed by the stakeholders of the session.



*Figure 9.* Photos of practitioners during Stakeholder Meditation U.lab session reveal the sense of curiosity and the interconnection occurring.

I realized I had put into practice the Work of the session in preparing and facilitating the session. That is, I guided myself through a stakeholder meditation to find the answers to the needs of my stakeholders and the results indicate it was appreciated since 80% said they would practice again in the future.

**Action.** I decided to continue the practice of sensing stakeholders during my next cycle to learn what adaptations were needed to make the session most effective.

### **Cycle Three: U.lab #3 Social Presencing Theater**

Cycle Three U.lab #3 invited participants to practice the contemplative practice of Social Presencing Theater (SPT) ([see Appendix H](#)) and provide feedback about their experience.

**Study/Planning.** I was excited for this cycle. I began by writing in my journal: *This contemplative practice amazes me. I love how it invites people to become aware of the data in*

*their bodies. The concept of “social presencing” inherently suggests being or sharing with others and “theater” suggests something related to art. I think participants will be curious, just as I was, to learn about how this tool can help us in life and in creating solutions to social problems. And another excerpt from my journal reveals my deepening awareness about all that was happening as a result of the U.lab activities up to that time: I've been thinking about ways we can continue sharing U.lab contemplative practices around our USD community and beyond. The more I study Theory U and the work Scharmer/MIT is doing through Presencing Institute to understand leadership and change work, the more I am seeing the "21st Century University" that incorporates our senses. Scharmer refers to it as "cultivating transformation of the social field" - which means providing tools for sensing that support communities. This moves beyond the individual level of practices that cultivate the interior condition of one person - to cultivating at the community level. The dimension of "senses" is full of emerging possibilities.*

I was also happy that one of the graduate student critical evaluators (Olivia) was interested in co-facilitating this session. We met via video conference one evening and watched and discussed videos of SPT to understand the tool we would be using for this last cycle. This partnership felt very important because it demonstrates our willingness to collaborate, learn, and grow together. Through this collaborative practice, we have developed a friendship.

Additional preparation for the SPT session took place in two previous supplemental U.lab sessions which were requested by USD professors who were interested in exploring contemplative practices with their students yet could not bring their entire class to the main three U.lab sessions, so we took the U.lab to their classrooms. Details on all five supplemental sessions will be explained later in this report. One of these two SPT U.lab sessions was with Rebecca and another with a USD professor in her Innovation and Design Thinking class.

Rebecca and I did the “stuck” SPT exercise which is described in Appendix H. With the Innovation and Design Thinking class we did the 4-D Mapping Social Presencing Theater exercise described in [Appendix I](#). Continuing my focus on collaboration, I exchanged a series of emails with the faculty member with some questions including: 1) Have they done any work as a team on this project already? 2) What do the students already know about their stakeholders? 3) If they could come out of this exercise with something, what would it be? 4) What are you hoping they will learn? I realized this was an important detail of my practice: to learn more about my stakeholders (faculty and students).

The faculty member provided incredible insight into what the students’ objectives were which helped me prepare for the session by helping me understand the gravity of the topic, as noted from the following responses: “Each student also conducted two interviews or observations to get more insight on our design challenge question (*How might we reduce teen pregnancy in orphanages in Baja?*)” “I thought you could help them imagine their initial prototype so that they could understand how to improve their prototype.” “Perhaps you can have them bodystorm and pretend that they are different stakeholders in the solution.” (USD professor, personal communication, October 18, 2018). As a result of this feedback, I better understood how to adapt the session around the students (i.e., the stakeholders), as I had planned to do from reflections on the last cycle.

The U.lab agenda included an instructional video, demonstration of the “stuck,” group sharing, and feedback forms ([see Appendix J](#)).

**Cycle three data analysis.** This section will describe the action taken and the reflective takeaways from analyzing data in cycle three.

**Action/Feedback.** This U.lab was held on November 6, 2018. Eighteen people registered and nine people attended this session. I observed 7 females and 2 males including two white males, one black/Hispanic female, five white females, and one person from Indonesia. This session was co-facilitated with critical evaluators Rebecca, Olivia and myself. A post-session survey was collected to learn what practitioners believed the benefits of the session to be. Results indicate that 77.7% believe this practice helped them to cultivate compassion for themselves or others, helped them discover deeper insights, helped increase their awareness, helped them open their hearts to others, opened their wills to change, and supported their discoveries of how they are connected with others.

Data indicate that practitioners felt a range of emotions at the beginning of the session from preoccupied, stressed, and uncomfortable to inquisitive and optimistic as noted from these responses: “Strange, curious.” “Really positive and hopeful to learn and experience something wonderful.” “Anxious, preoccupied, distracted.” Data indicate that practitioners felt connected, self-aware, and positive at the end of the session as noted from these responses: “More connected. Grateful.” “More grounded. Aware of ‘a field’ around my own body. Aware of social body created during session.” “Once I let it free and in tune to feeling, I truly felt emerged. My mind and body are not as in sync as I thought.”

Practitioners’ discoveries included acceptance, acknowledgment, contentment, growth, and inspiration as indicated in the following responses: “Good to know my “body” can lead me at times.” “I felt that I am so nervous in the beginning to share my ‘stucks’ position but when I pushed myself to do this, I felt better.” “I had not realized that the issue I used as my stuck was something that I felt so little progress with. I’m excited to emerge.”

Finally, the survey asked practitioners if they would do this practice again and the results indicate 77.7% said yes.

Due to my strong desire to learn more about SPT, I also video-recorded this session so that I could more carefully observe what happened during the session. There were many remarkable moments including watching one graduate student practitioner facilitate by modeling the “stuck pose,” seeing the level of engagement by practitioners’ in sharing their body “sculptures,” the learnings that emerged in the group sharing, and the group photo (see Figures 10-13).

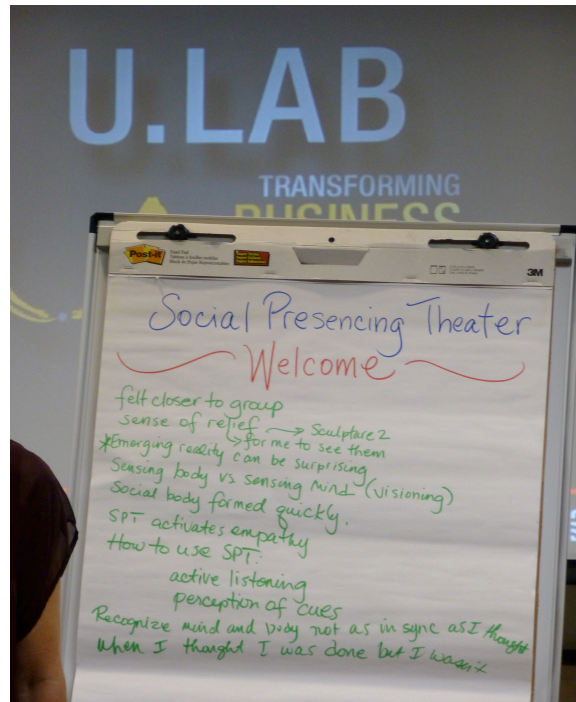


*Figure 10.* Video clip of one practitioner modeling the “stuck” poses during Social Presencing Theater U.lab session. Retrieve at <https://youtu.be/PgzYg1rQr0>



*Figure 11.* Video clip of one practitioner moving from “stuck-to-emerging-reality” pose during Social Presencing Theater U.lab session. Retrieve at [https://youtu.be/IuYrCKY\\_OH0](https://youtu.be/IuYrCKY_OH0)





*Figure 12.* Photo of group notes reveals awareness of their feelings, bodies, and one another during Social Presencing Theater U.lab session.





*Figure 13.* Social Presencing Theater U.lab session group photo demonstrates our collaboration towards learning contemplative practices to increase vertical literacy.

**Reflection.** In reviewing the video recording, I could begin to see how practitioners gained a sense of self-awareness about what their bodies wanted to express through the poses (also referred to as postures or “sculptures”). I could see the emotions on the practitioners’ faces as they watched the other person’s sculpture move from current “stuck” to a healthier emerging reality. This is an example of how SPT activates body awareness and empathy for others. It is clear from the group notes that practitioners became aware of their feelings, their bodies, and one another. This example demonstrates one way of collaborating to develop vertical literacy as well as reveals current knowledge, attitudes, and behaviors related to vertical literacy.

An important question asked at the end of the session by a practitioner was how practitioners can use this practice in their daily lives. I realized that I had not done a good job at explaining the value of the practice up front. I journaled about how much this question surprised me and how I struggled to answer it, even though I believe I know how impactful it can be. It is a way of coming to knowing the wisdom our body has for us in any given situation which I believe is extremely valuable. It is also a way of cultivating empathy for others. And, when applied to systems such as the example shared earlier with the orphanage in Baja, I believe SPT has potential to provide astounding insights for social innovations. As this was the final U.lab cycle, I noted the importance of continuing the practice which will help me learn and better articulate the benefits of SPT to others so others can grasp the value of it.

**Post-Cycle Survey: Impact of Contemplative Practices in Social Innovation.**

**Study/Planning.** The post-survey instrument ([see Appendix K](#)) was composed of 10 questions that took approximately 5 minutes to complete and was administered using the online software Qualtrics. It was emailed to practitioners who attended one or more of the U.lab contemplative sessions and asked a series of questions to measure what impact the U.lab sessions had on practitioners and to what extent they felt these practices could support the innovation design process.

**Action.** Figure 14 identifies practitioners by role, gender, observed race/ethnicity, and attendees in each U.lab session.

Post-Survey U.lab Practitioners in One or More U.labs						
Role		Male	Female	Race, Ethnicity (Observed)	Attendees by Session	
USD Graduate Students	10	3	7	Black Hispanic White; From Africa, China, Indonesia	1. Guided Journaling	12
USD Administrators	4	3	1		2. Stakeholder Meditation	10
GSIC Community Members	3		3		3. Social Presencing Theater	9
USD Staff	1		1			
Total	18	6	12			

Figure 14. Chart of post-survey results showing practitioners by role, gender, observed race/ethnicity, and attendees in each U.lab session.

**Practitioner satisfaction.** This question asked for degree of satisfaction, i.e., contentment with the exercise, on a Likert scale that included very satisfied, satisfied, somewhat satisfied, neutral, somewhat dissatisfied, dissatisfied, very dissatisfied. Ninety-one percent were very satisfied or satisfied with the guided journaling session, 90% were very satisfied or satisfied with the stakeholder meditation session, and 88.8% were very satisfied or satisfied with the Social Presencing Theater session.

**What practitioners learned from engaging in contemplative practices.** Respondents expressed gaining increased self-awareness and sense of connection with self and/or others among other lessons. [See Appendix L](#) for a full list of responses.

**How contemplative practices can support the social innovation process.** Respondents indicated they believe contemplative practices can support the social innovation process in a variety of ways noted below.

1. Guided Journaling can support the social innovation process by cultivating clarity as noted from these responses: “I think it can help clarify the "why" the inner motivation for people seeking to engage in social innovation.” “Helping students remember why they are doing things (take a step back from the day to day).”

2. Stakeholder meditation can support the social innovation process by cultivating perspective, empathy, and understanding of stakeholders as noted by these responses: “This can help people answer the "who.” “Helps to consider the needs, wants, and expectations of people who have a "stake" - interest or investment - in an endeavor.”

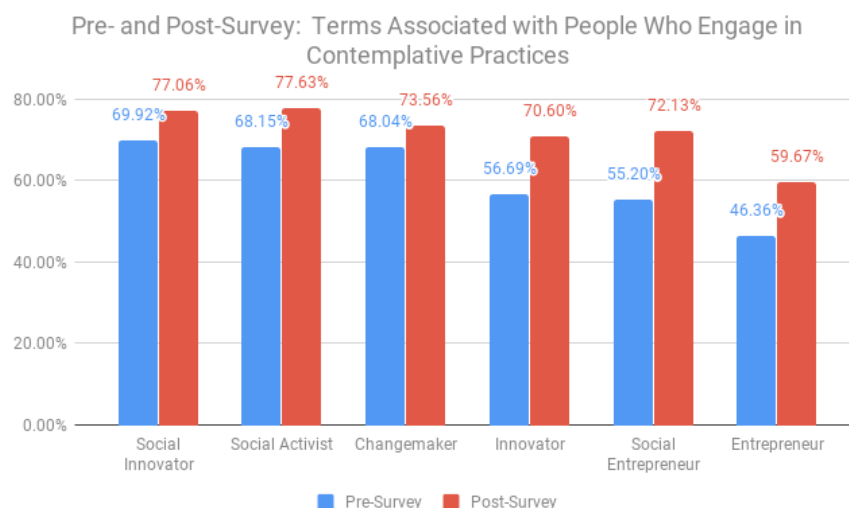
“It helps me get insights about stakeholders in ways that my mind can't, by allowing me to see the system I am engaged in differently, with a new perspective: it may suggest links I didn't see before, qualities or roles of actors I didn't sense, and very importantly, the fact that beyond the obvious stakeholders of my system, I am also part of whole, much larger eco-system, all the way to the whole planet, and I do have a responsibility at that level too.”

3. Social Presencing Theater can support the social innovation process in a variety of ways as noted from these responses: “SPT could help people move through feelings of being stuck or frustrated, which almost inevitably happens at some point in the design process.” “It allows for deeper insights into the personal dynamics at play in what I am working on, both what blocks or limits me and where the potential for innovation, discovery and learning is.” “Social innovation requires creativity - thinking beyond boundaries, and overcoming gaps. SPT was a way of connecting with new individuals, but most of all exploring oneself, and through that process, it may reveal feelings, ideas, or possibilities previously not thought of or known.”

Practitioners were asked how likely they were to engage in contemplative practices again. Results indicate 63% would practice Guided Journaling a great deal, 56% would practice Guided Meditation a great deal and 38% would practice Social Presencing Theater a great deal.

**The importance of using contemplative practice in teaching.** Results indicate 85% of respondents believe it is very important that USD professors include contemplative practices when teaching course material.

**Terms associated with people who engage in contemplative practices.** The final question in the survey asked respondents to associate the terms Changemaker, Entrepreneur, Innovator, Social Activist, Social Entrepreneur, and Social Innovator with people who engage in contemplative practices, with percentages from 0-100%. Results are indicated in Figure 12.



*Figure 15.* Post-cycle survey of terms associated with people who engage in contemplative practices may suggest that perhaps participants are starting to see more connections between these different "roles" and "orientations" of the social innovator, social activist, changemaker, innovator, social entrepreneur, and entrepreneur.

**Analysis and Reflection.** On the whole, the data from the post-survey demonstrates that we, as a community of practitioners, have been able to improve our practice of being contemplative, and, as a result, enhanced vertical literacy has developed. Data indicate

practitioner satisfaction was high: 92% were very satisfied or satisfied with Guided Journaling, 90% were very satisfied or satisfied with the Stakeholder Meditation, and 88.8% were very satisfied or satisfied with Social Presencing Theater. Qualitative data indicates practitioners gained self-awareness and a sense of connection with self and/or others through the use of the U.lab contemplative tools. These were outcomes I anticipated and hoped for such that practitioners would be willing to continue their practice.

Data also indicates that practitioners in this study believe that Theory U tools can support the social innovation process in the following ways: Guided Journaling helps cultivate clarity; Stakeholder Meditation helps cultivate perspective, empathy, and understanding of stakeholders; and Social Presencing Theater can help students move through feelings of being stuck, discovery of potential, and thinking beyond boundaries. I had also anticipated these results due to my own experience with U.lab. I believe that coordination, preparation, and execution are all important components of delivering a satisfying U.lab experience and care must be given to details such as designing the agenda, introducing the purpose of the exercise, warm-up activities, and even relaxation exercises to assist practitioners with easing into contemplative practice.

Comparing the pre- and post-surveys, there appears to be a slight shift; however, I ran a T Test at an alpha level of .05 and the results were not significant as it relates to practitioners' associations of the terms Social Innovator, Social Activist, Changemaker, Innovator, Social Entrepreneur, and Entrepreneur with people who engage in contemplative practices. Rebecca suggests the slight shifts may indicate that participants are starting to see more connections between these different "roles" and "orientations" as a result of their understanding of contemplative practice.

### **Additional Cycles: U.labs with USD Professors**

In addition to the cycles above, Rebecca and I extended invitations to USD professors to consider inviting us to facilitate U.lab sessions in their classes. Four USD professors responded to this offer and five additional U.lab sessions were held including four Guided Journaling sessions and one Social Presencing Theater (4-D Mapping, as mentioned earlier in third cycle). The timeline for these sessions intertwined with the three cycles above. Data, reflections, and insights from the sessions significantly influenced our preparation and practice by helping us see how different professors and student groups (i.e., undergraduate and graduate) responded to the contemplative practices. A brief reflection of each additional cycle is included below with data and field notes offered in various appendices.

#### **Torero Ventures Lab Class Reflection**

We practiced Guided Journaling in the Torero Ventures class. Nine of the nineteen students completed the consent form and provided feedback ([see Appendix M](#)). Feedback indicated students had many self-discoveries, enjoyed the experience, and felt the practice was relaxing, enlightening and helpful. The professor's feedback helped us understand that guided journaling is a useful tool as she notes: “. . .contemplative practice is a terrific medium or channel to not just reflect but also to teach content. I might make it a part of curriculum and request you do it every year.” The takeaway from this session that informed my overall findings was that guided journaling helped students develop awareness about themselves and in relation to their social innovations which is evidence of vertical development. We were excited with this outcome!

### **Changemaking 101 Class Reflection**

We practiced Guided Journaling in the Changemaking 101 class with 19 undergraduate students. After reflecting on field notes, I remembered the idea of faith described in *Big Questions, Worthy Dreams* (Parks, 2011) as an activity of seeking and discovering meaning in the most comprehensive dimensions of our experience. (p. 10). I believe vertical literacy develops in this “comprehensive dimension” and that contemplative practices such as guided journaling supports meaning making. Students’ self-discoveries reflected both hope and discouragement. Hope as noted in these responses: “I know a lot about what I want,” “I know what I should do now,” “I’m scared for my future but it can be solved.” Discouragement as noted in these responses: “I am stuck in my ways and wary of moving forward” and “I have a hard time giving myself credit.” Examining these responses reminded me of the importance of providing the right balance of challenge and support for students. [See Appendix O](#) for field notes. The takeaway that informed my overall findings was hearing the students become tuned into their deeper thoughts which is evidence of vertical development.

### **Innovation and Design Thinking Class Reflection**

[As mentioned earlier](#), I leaped at the opportunity to practice Social Presencing Theater with the Innovation and Design Thinking class of undergraduate students, especially since no undergraduate students were signed up for the U.lab series. Rebecca and I saw this as a great opportunity to study the 4-D Mapping tool ([see Appendix I](#)). This was the first time we’d ever facilitated this practice so I had to study and plan a lot for this. The students were attentive yet appeared curious and confused at how to create the sculptures of current and emerging reality. In reviewing field notes, two things struck me: 1) the sense that the exercise was good but “weird” because it was new, and 2) when asked if they would practice again, one said they didn’t



know because, although it was a very creative activity, they thought they would get more insights by telling rather than acting it out. I can see how it felt weird because it's such a different type of activity. I can also understand how undergraduates are accustomed to being "told" rather than "listening to their bodies" for important data. [See Appendix N](#) for field notes. The takeaway that informed my overall findings is that contemplative practices invite discovery of potential and thinking beyond boundaries.

### **Leadership, Organizations, and Change Class 1 Reflection**

We practiced Guided Journaling in the Leadership, Organizations, and Change class 1 class with 12 graduate students. This group decided to type answers to the guided journaling questions rather than write them on paper. This group also produced highly critical feedback. When we asked how they felt after the session, their remarks focused on how we could be more sensitive to each person's individual needs in the manner in which we invited students to engage. For example, being sensitive to someone who may not be comfortable engaging in a practice of looking inward while in a room with others. No one remarked on how they felt or connected to the experience of gazing inward, but rather spoke to the structural elements that support one's ability to do so. In my thank you email to the professor, I wrote the following: *"Thank you for the opportunity to share the Guided Journaling with your class. The feedback from the students was candid and provided particular sensitivities we can be aware of moving this work forward in higher education. Overall, we believe it was a net positive experience."* [See Appendix P](#) for field notes. The takeaway from this session was wondering if the students' use of computers may have hindered their ability to gaze inward and also may have detached them from their feelings.

## **Leadership, Organizations and Change Class 2 Reflection**

We practiced Guided Journaling in the Leadership, Organizations, and Change graduate class 2. I spent a lot of time reflecting on the feedback from this final session and how beneficial it seemed to be for this class as compared to the last journaling session in class 1. I wondered why. I noted in my journal: *Writing on paper helps to connect our minds to our bodies.* [See Appendix Q](#) for field notes. The takeaway from this session was a strong feeling that using computers for making notes is not likely to lead to the greatest benefits including searching the deeper self-awareness.

### **Critical Evaluator Final Reflections**

My critical evaluators were also my co-practitioners throughout the study. Their final reflections are noted below and provide further evidence of our productive collaborative efforts.

#### **Rebecca's Final Reflection**

“As a result of this study my practice of social innovation has slowed. The slow work is the real work. When we are busy to ourselves, we aren't attentive to what is truly emerging. My approach to leadership has shifted to now include and recognize the need for leaders to share authentically what is showing up for them in the moment, without worry about what others might think. What I noticed about Catherine's approach [practice] is that she is very open to herself and to others; she is authentic leader who leads from the heart” (personal communication, March 7, 2019).

**Socrates' Final Reflection.** As a result of this study, a widened perspective on my personal and professional practices of leadership emerged. This broadened view of leadership became palpable through the facilitating, collaborating and co-creating a space for a collective to journey through the open mind, heart, and will with fellow students and professionals.

Specifically, the guided journaling offered a platform in which I could see myself within the sustained attention of the collective seeking an espoused future. Of the many notable aspects, the ability to facilitate a space that has a capacity to foster individual growth through the journey into the vulnerable area of self-reflection is a proclivity that distinguishes Catherine's approach to leadership [practice] as unique" (Socrates, personal communication, March 7, 2019).

**Olivia's Final Reflection.** "As a result of this study, my practice deepened and grew more fluid. It helped me integrate 'nuggets' of embodiment, presence, and mindfulness into my creative, academic, personal, and professional pursuits. It also helped me critically examine and consider how I define contemplative practices. What I noticed about Catherine's approach to leadership [through practice] is that she is calm, adaptive, and welcomes collaboration. She invitingly listens to feedback and ideas. Whenever something does not go according to plan, she graciously and expertly responds in a timely manner" (personal communication, March 7, 2019).

**Catherine's Final Reflection.** The aim of this research study was to improve my ability to collaborate with the GSIC community to engage in contemplative practices to develop vertical literacy; broaden my understanding of participants' perceptions of contemplative practices; and discover what impact, if any, Theory U tools have in social innovation pedagogy. Throughout my commitment to using the Theory U model and the systematic cycles of study/planning, action/feedback, and reflections, I became aware of new actions and adapted my practice according to what wanted to emerge. After each cycle, my practice of taking new actions stemmed from my value of continuing to learn, grow, follow my intuitive nudges, and desire to make, in some small way, a transformative contribution to society renewal.

Collaborating and co-practicing with Rebecca, Socrates, and Olivia was a highlight of this research because we formed a shared eco-system that allowed each of us to explore

contemplative practices and collectively discover benefits. The ultimate goal of this research was to contribute knowledge about contemplative practices that facilitate a shift from ego-system to eco-system awareness as described by Scharmer (2009), thereby contributing to societal renewal. This ability to shift comes through the practice of expanding our vertical literacy which are human capacities to listen with our minds and hearts wide open and shift from competing to generative eco-systems that operate from shared awareness. The co-evaluator reflections are powerful validation that contemplative practices – and Theory U tools specifically – support vertical development. Each revealed that their experience with contemplative practice helped them “slow down to be attentive to the real work” (Rebecca), to see “the collective seeking an espoused future” (Socrates), and to “integrate embodiment, presence, and mindfulness” into all areas of her life (Olivia). As a result of their validation and the findings in this study, I am encouraged to continue my practice of collaborating to invite others to open their minds, hearts, and wills through contemplative practice. As a student of leadership, I would like to note that my practice is a manifestation of my leadership – a willingness to probe the 21<sup>st</sup>-century university to reconsider contemplative practices in higher education curriculum.

This study contributes to discussion in social innovation education to improve the student experience and social innovation design process. The findings, notwithstanding a small sample size, clearly reveal that collaboration with the GSIC community in the development of contemplative practices was possible, and that these practices can benefit the GSIC community and the social innovation process. The findings suggest that contemplative practices may play an important role in the student experience by deepening their ability to practice accessing deeper self-awareness to support making meaning of their experience in social innovation designs.

Last, but not at all least, I received personal email communications of thanks and appreciation that also indicated my practice influenced two professors to incorporate guided journaling into their teaching pedagogy, and one graduate business student to design a series of U.labs with the GSIC community in the spring of 2019. This is evidence of collaboration and the impact of Theory U tools.

### **Summary of Findings**

#### **Research Question One**

*How can I collaborate with changemakers to develop vertical literacy using contemplative practices in social innovation teaching and learning?* Based on the documentation of my practice, qualitative and quantitative data described throughout the cycles earlier, this study found that collaboration with the GSIC community was a critical component in being able to reach faculty, staff, administrators and students to participate in the study. Collaboration took place at several points throughout the study: during initial coaching sessions and needs assessment, designing the questions for the [pre-survey](#) and [post-survey](#), when preparing the design of each U.lab's agenda, and during debriefing U.lab feedback. A few examples of this collaboration include working closely with three [critical evaluators](#) who believed this Work has value in and of itself, sharing the study with over 20,000 people in the GSIC community, and, ultimately, having opportunities to learn from 32 respondents to the pre-survey and co-practice with nearly 80 students and GSIC community members throughout the eight U.lab sessions. As previously reported, the data reveal that vertical literacy was developed as practitioners listened with their minds and hearts wide open during the various U.labs and led to a greater sense of self-awareness and connection with self and others.

#### **Research Question Two**

*What are the current knowledge, attitudes, actions, and awareness in contemplative practices in social innovation teaching and learning?* Based on the documentation of the qualitative data from the pre-survey data shared earlier in this report, this study found that the [GSIC community desires](#) ways to connect with themselves and/or others using new tools, and that students desire more contemplative exercises within their classrooms.

### **Research Question Three**

*What impact, if any, do Theory U learning tools have in social innovation teaching and learning?* Based on [post-survey data shared earlier in this report](#), this study found that U.lab practitioners believe Theory U tools can support the social innovation process in the following ways: Guided Journaling helps cultivate clarity; Stakeholder Meditation helps cultivate perspective, empathy, and understanding of stakeholders; and Social Presencing Theater can help students move through feelings of being stuck, discovery of potential, and thinking beyond boundaries.

### **Recommendations**

Based on my findings, I have two recommendations for the CPC GSIC and USD faculty across campus as they continue to consider ways to provide innovative transformative learning experiences.

#### **1. Engage Students in Contemplative Practices**

First, faculty teaching social innovation should consider engaging students in contemplative practices in their classrooms using Theory U tools. As suggested by survey data, 85% of U.lab practitioners believe it's very important to use contemplative practices in teaching course material. Benefits of contemplative practices for students are numerous and include helping them to cultivate compassion, discern meaning, and increase overall awareness.

Contemplative practices are known to support a student's whole being and sense of purpose (Zajonc, 2013) as well as to help them develop capacities for strengthening attention and cultivating emotional balance (Gunnlaugson, Sarath, Scott, and Bai, 2014). As this recommendation relates to social innovation, faculty have an opportunity to respond to the Sustainable Development Goals in generative ways. Contemplative pedagogy can support changemakers in generating sustainable change by increasing their capacity to accommodate different perspectives which helps to work through adaptive problems. In addition to the Theory U tools used in this study, The Tree of Contemplative Practices offered by The Center for Contemplative Mind in Society illustrates some of the contemplative practices currently in use in academic settings ([see Appendix R](#)).

## **2. Use Theory U Tools**

Second, faculty should use Theory U tools to support develop vertical literacy and teach content in their classrooms. This study engaged three Theory U tools that are open source through the Presencing Institute. Survey data suggests 92% of practitioners were very satisfied or satisfied with Guided Journaling, 90% were very satisfied or satisfied with the Stakeholder Meditation, and 88.8% were very satisfied or satisfied with Social Presencing Theater. U.lab practitioners gained self-awareness and a sense of connection with self and/or others through the use of these tools. Further, practitioners of U.labs indicated these tools can support the social innovation process in a variety of ways: Guided Journaling helps cultivate clarity; Stakeholder Meditation helps cultivate perspective, empathy, and understanding of stakeholders; and Social Presencing Theater can help students move through feelings of being stuck, discovery of potential, and thinking beyond boundaries. I also recommend faculty learn more about Theory U

attend the free U.lab massive open online course (MOOC) offered through Edx ([www.edx.org](http://www.edx.org)).

I am also available to coach faculty, co-design, and facilitate U.lab sessions in classrooms.

### **Limitations and Future Research**

The first limitation is that, while faculty did participate in the supplemental sessions, the original three U.lab cycles did not have any faculty participants. Without personal experience, it may be difficult for faculty to validate the claims related to the tools they did not experience first-hand. This is why I chose to share herein the additional U.labs with faculty and data was offered in supplemental appendices.

This study did not ask about the demographics of participants in initial pre-survey. I have come to understand the importance of inclusive excellence and I believe it is important to pay attention to who shows up. I realized this omission when I started observing the participants from the first U.lab session, and from that point on, I noted my observations of gender, race, and ethnicity, so that data will be available for future research.

The short research timeframe of one semester and only three U.labs does not allow for data to reveal transformation in vertical literacy over time. Further research on the impact of regular contemplative practice over a sustained period of time throughout an academic year appears to be a promising area for future research in the 21<sup>st</sup> century university.

Finally, the additional U.labs facilitated in USD professors' classrooms provided a variety of data could not be fully explored in this short report. Summary data are provided in appendices M-Q. These data are intriguing and include student self-discoveries and professors' feedback as well as student indications of interest in engaging in the U.lab practices again in the future. As an action researcher, I intend to continue practicing with faculty and students to explore the vertical literacy that develops as a result of engaging in contemplative practices.



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**Appendix A: Consent Form and Pre-Survey Instrument****CONSENT FORM and PRE-SURVEY**  
(Administered through Qualtrics platform)**CONSENT FORM**

Contemplative Practices in Social Innovation Education  
An action research study by Catherine Northcutt with Rachel Christensen  
and USD's Global Social Innovation Challenge community

Dear Friends of GSIC,

Please join us for an experiential research study this fall involving contemplative practices in social innovation education that we hope will benefit the GSIC community.

Contemplative practices are powerful tools the GSIC community can use as we endeavor to impact the world. Research indicates there are a host of benefits for those who engage in contemplative practices (Barbazat and Bush, 2014). Some benefits may include:

- \*Cultivation of compassion for yourself and others
- \*Enhance exploration of your own beliefs/viewpoint
- \*Help you discover deeper insights into your experience and what is most meaningful to you
- \*Open your mind and heart to others
- \*Increase your awareness of elements of course material you are studying

Specifically, we are looking to engage the GSIC community in the actual practice of contemplative exercises through three workshops called "U.labs" which will include guided journaling, meditation, and Social Presencing Theater. Catherine Northcutt is the primary researcher and will be writing this research report for her MA in Higher Education Leadership degree in spring 2019.

We are looking for students, alumni, faculty, staff, administrators, and community members -- anyone who is a fan/supporter of the Global Social Innovation Challenge -- to consider participating. We welcome you to share this opportunity with anyone you know who might be interested. Simply forward them the email we sent to you that includes the link to this invitation.

Full details about the study are below and you may participate in part or in full (see Procedures below). If you are unable to commit to the U.lab contemplative practice sessions, please consider participating in the brief preliminary survey to help us learn more about your engagement with contemplative practices.

Please complete this consent form below if you would like to participate.

Thank you for your support!

Catherine Northcutt (primary researcher/practitioner)  
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619-206-8331

IRB approved 2018-491

Co-practitioner  
Role  
Email  
Phone

## PURPOSE AND BACKGROUND

The purpose of this research study is to better understand the use and value of contemplative practices in social innovation teaching and learning. You are being asked to participate because you are over the age of 18 and someone who is affiliated with the Global Social Innovation Challenge (GSIC) in the capacity of any of the following: a student, faculty, staff, administrator or community member who is a fan of GSIC.

We hope the results from this research will assist academics and practitioners to better understand the value of contemplative practices in social innovation education teaching and learning. In addition we will use information gained from this research to further improve the student experience in the GSIC.

## PROCEDURES

If you agree to participate in this study, you will participate in at least one of the following:

1. One 8-minute pre-survey about your understanding and experience with contemplative practices.
2. At least one of three 60-minute focus group session called "U.labs" - these are contemplative practice sessions.

U.lab Friday, September 21, 12:15-1:15 pm, KIPJ Room G (refreshments provided)  
U.lab Thursday, October 11, 12:15 to 1:15 pm, KIPJ Room G (refreshments provided)  
U.lab Tuesday, November 6, 12:15 to 1:15 pm KIPJ Room G (refreshments provided)

Plus one 8-minute post-survey IF you participate in one or more U.labs.

Total time commitment for full participation including all U.labs is 3 hours and 16 minutes throughout the semester.

## BENEFITS

We anticipate this experience to be one that positively supports your experience at USD and social innovation process. Research by Barbezat and Bush from "Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning" (2014) indicates there are a host of benefits for those who engage in contemplative practices.

Some benefits may include:

- Cultivation of compassion for yourself and others
- Enhance exploration of your own beliefs/viewpoint
- Help you discover deeper insights into your experience and what is most meaningful to you
- Open your mind and heart to others
- Increase your awareness of elements of the course material you are studying

You will also be eligible to participate in a drawing for a \$25 gift card to Torero Store or possibly receive one Passport point (sign up here) or Kroc Connect point (to be determined) or extra credit for a class with professor's approval (to be determined).

The indirect benefit of participating will be knowing that you helped researchers better understand the use and value of contemplative practices in social innovation education, and helped the organizers to improve the GSIC competition for participants in the future. All participants regardless of whether they complete the study are eligible to participate in the drawing.

## RISKS

There is a possible risk that interview questions could result in negative or uncomfortable emotions, including even mild/transient sadness or anxiety. If you experience these emotions, you may call the San Diego Mental Health Hotline toll-free, 24-hours a day at 1-800-479-3339. Participation is voluntary and refusal to participate in the research will not affect your participation in the GSIC in any way.

## EXTENT OF CONFIDENTIALITY

Any information provided and/or identifying records will remain confidential and kept in a locked file and/or password-protected computer file in the researcher's office for a minimum of five years. We collect your name and email so that we can ask you to retake the survey at the end of the competition and match pre and post survey results. All data collected from you will be coded with a number or pseudonym (fake name) and will be kept confidential. The results of this research project may be made public and information quoted in professional journals and meetings, but information from this study will only be reported as a group, and not individually. Please also see voluntary Video Consent Form below.

## VOLUNTARY NATURE OF RESEARCH

Participation in this study is entirely voluntary. You do not have to do this, and you can refuse to answer any question or quit at any time (use "n/a" to required questions). Deciding not to participate or not answering any of the questions will have no effect on any benefits you're entitled to, like your health care, or your employment or grades or your participation in the competition. You can withdraw from this study at any time without penalty.

## QUESTIONS

If you have any questions about this research, you may contact Catherine Northcutt (researcher) at [cnorthcutt@sandiego.edu](mailto:cnorthcutt@sandiego.edu) or 619-206-8331 (cell) or Dr. Annie Ngo (faculty advisor) at [maiahngosandiego.edu](mailto:maiahngosandiego.edu) or 619-260-4600.

## DOCUMENTATION OF CONSENT

I have read this form and decided that I will participate in the project described above. Its general purposes, the particulars of involvement and possible risks have been explained to my satisfaction. I understand I can withdraw at any time. Your email address will be used to send you reminders about the upcoming U.lab workshops.

First Name

Last Name

Email

Date

## VIDEO RECORDING: Additional Consent Form

Videos can be very impactful for educational purposes.

A video may be recorded during your participation in the study. We may wish to present some of the video recordings from this study at professional meetings, conferences (such as the Ashoka U Exchange conference) or as demonstrations in classrooms. Your face and voice may be used and you potentially could be recognizable by a viewer of the video recording.

In addition to consenting to participate in the research study, you may choose to sign or NOT sign either of the statements below.

1. I hereby give permission



I hereby give permission for the video recording made for this research study to be also used for professional meetings, such as being shown to professors and researchers at a conference.

First Name

Last Name

2. I hereby give permission

I hereby give permission for the video recording made for this research study to be also used for professional meetings, such as being shown to professors and researchers at a conference.

First Name

Last Name

## SURVEY

Dear Friends of GSIC,

Thank you for participating in this survey which is designed to get a better understanding of your knowledge and experience with contemplative practices. You will be asked a series of questions and your honest responses are greatly appreciated. Your answers are confidential and will not be attributed to you personally at any time. Your feedback will help us improve the GSIC for future participants and measure the impact of contemplative practice in social innovation education.

This survey will take approximately 8 minutes to complete.

Please select a role below. Even though you may fit multiple categories, please select the one that fits you best.

1. Please select your role as an affiliate of the Global Social Innovation Challenge (GSIC).

☐ I am a USD student

☐ I am a USD undergraduate student considering participating in the 2019 GSIC competition

☐ I am a USD undergraduate student GSIC fan; however, I am not participating in the 2019 GSIC competition

☐ I am a USD graduate student considering participating in the 2019 GSIC competition

☐ I am a USD graduate student GSIC fan; however, I am not participating in the 2019 GSIC competition

☐ I am a USD GSIC alumnus

☐ I am a USD GSIC alumnus - a past competitor in GSIC

☐ I am a GSIC alumnus of a participating institution

☐ I am a GSIC alumnus from a GSIC participating university

☐ I am a USD faculty member

☐ ☐ USD faculty - I teach at USD (any subject)

☐ USD faculty - I have served as a coach and/or consultant for participants in the GSIC competition

☐ I am a faculty member of a GSIC participating university

If you are willing, please share the institution you are representing.

☐ I am a USD staff or administrator

☐ I am a USD staff member

☐ I am a USD administrator

☐ I am a community member (i.e., a fan of GSIC but do not fit any of the roles above.)

2. Have you taken a class related to social innovation at USD? (students only)

☐ Yes

☐ No

3. What subjects do you teach? (faculty only)

4. In your own words, please share your definition of contemplative practices in one sentence. If you don't know, please state you don't know.

5. How important or unimportant is it to you for professors to include contemplative practices in teaching course material? (students only)

- ☐ Extremely important
- ☐ Moderately important
- ☐ Slightly important
- ☐ Neither important nor unimportant
- ☐ Slightly unimportant
- ☐ Moderately unimportant
- ☐ Extremely unimportant

6. How often do you *personally* (i.e., outside of work) engage in the following contemplative practices?

A great  
deal

A lot

A moderate  
amount

A  
Little    None at all

Centering  
 Compassion meditation  
 Contemplative Reading  
 Dance  
 Deep Listening  
 Dialogue  
 Introspection  
 Journaling  
 Meditation  
 Mindfulness  
 Reflection  
 Silence  
 Singing  
 Storytelling  
 Tai Chi  
 Visualization  
 Yoga  
 Other (please specify)  
 Other (please specify)  
 Other (please specify)

7. How often do you professionally (i.e., as part of your work) engage in the following contemplative practices?

A great deal	A lot	A moderate amount	A Little	None at all
-----------------	-------	----------------------	-------------	-------------

Centering  
 Compassion meditation  
 Contemplative Reading  
 Dance  
 Deep Listening  
 Dialogue  
 Introspection  
 Journaling  
 Meditation  
 Mindfulness  
 Reflection  
 Silence  
 Singing  
 Storytelling  
 Tai Chi  
 Visualization  
 Yoga  
 Other (please specify)

Other (please specify)

Other (please specify)

8. How often do you invite students to engage in the following contemplative practices?

	A great deal	A lot	A moderate amount	A Little	None at all
Centering					
Compassion meditation					
Contemplative Reading					
Dance					
Deep Listening					
Dialogue					
Introspection					
Journaling					
Meditation					
Mindfulness					
Reflection					
Silence					
Singing					
Storytelling					
Tai Chi					
Visualization					
Yoga					
Other (please specify)					
Other (please specify)					
Other (please specify)					

9. Thinking of the last class you took at USD, did you engage in contemplative practices in that class that were designed by the instructor?

☐ Yes

☐ No

☐ Not Sure

10. What was the general topic of your class (e.g., math, science, language, art, etc.)?

11. Please list all the contemplative practices you recall from that class.

12. The following is a list of some benefits received from engaging in contemplative practices. Thinking about your overall engagement with contemplative practices, which benefits, if any, have you experienced? Please check all that apply.

Cultivation of compassion for myself and/or others  
 Enhanced my exploration of my own beliefs/viewpoint  
 Helped me discern what is most meaningful to me  
 Helped me discover deeper insights  
 Helped me discover my own relationships with a subject/topic  
 Increased my awareness  
 Increased my sense of empathy for others  
 Opened my heart to others  
 Opened my mind to others  
 Opened my will to change  
 Supported my discovery of how I am connected with others  
 Supported my discovery of how I am interconnected with everyone throughout the world  
 Other (please specify)  
 Other (please specify)  
 Other (please specify)

13. The following is a list of some benefits received from engaging in contemplative practices. Considering the various classes you have taught overall, which benefits, if any, do you believe students may have experienced as a result of the contemplative exercises you have done in your classes? Please check all that apply.

Cultivation of compassion for myself and/or others  
 Enhanced my exploration of my own beliefs/viewpoint  
 Helped me discern what is most meaningful to me  
 Helped me discover deeper insights  
 Helped me discover my own relationships with a subject/topic  
 Increased my awareness  
 Increased my sense of empathy for others  
 Opened my heart to others  
 Opened my mind to others  
 Opened my will to change  
 Supported my discovery of how I am connected with others  
 Supported my discovery of how I am interconnected with everyone throughout the world  
 Other (please specify)  
 Other (please specify)  
 Other (please specify)

14. Thinking about the last class you taught, how satisfied or dissatisfied are you with the contemplative practices you offered to students in that class?

Very satisfied  
 Satisfied  
 Somewhat satisfied  
 Neither satisfied nor dissatisfied  
 Somewhat dissatisfied  
 Dissatisfied

Does not apply

15. Overall, how satisfied or dissatisfied are you with the contemplative practices you have engaged in during your classes at USD?

Very satisfied

Satisfied

Somewhat satisfied

Neither satisfied nor dissatisfied

Somewhat dissatisfied

Dissatisfied

Does not apply

16. Which, if any, U.labs are you planning to attend this semester? Please note these sessions will be held at the University of San Diego. If we have 100% video consent, we may be able to offer this session remotely as well.

U.lab - Friday, September 21, 12:15-1:15 pm, KIPJ: Guided Journaling

U.lab - Thursday, October 11, 12:15-1:15 pm, KIPJ: Stakeholder Meditation

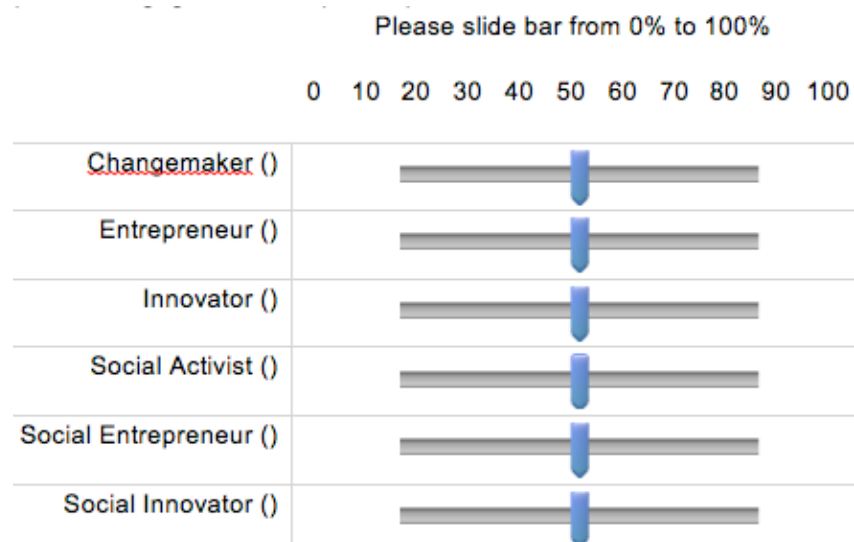
U.lab - Tuesday, November 6, 12:15-1:15 pm, KIPJ: Social Presencing Theater

I would like to attend, if I can fit it in.

I am not planning to attend any U.labs

I can attend the following sessions if they are offered remotely (please specify dates):

17. Thank you for your time. This is the last question: How much do you associate the following terms with people who engage in contemplative practices? (slider 0-100%)



## Appendix B: U-Journaling Tool

Visit [www.presencing.org](http://www.presencing.org) and see Resources Tab

### U-JOURNALING PRACTICE

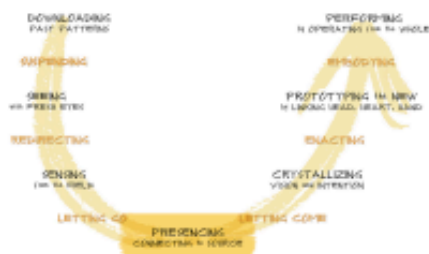


#### OVERVIEW

Guided journaling leads participants through a self-reflective process following the different phases of the U. This practice allows participants to access deeper levels of self-knowledge, and to connect this knowledge to concrete actions.

#### PURPOSE

Guided journaling leads practitioners through a process of self-reflection that moves through the U-process. This process allows participants to step into a deeper level of reflection than in an un-guided journaling process, and identify concrete action steps.



Journaling practices can be used in all phases of the U-process especially during the sensing and presencing steps.

#### PRINCIPLES

- Journaling is a personal process. Never ask participants to share their journaling notes in public.
- After completing a journaling practice you may create an opportunity to reflect on the experience of journaling. Again: emphasize that participants decide what they want to share.
- Journaling means that you think through the writing not to think and reflect, and then write up the reflection. With the instruction emphasize that participants should just start writing and see what emerges.

#### USES & OUTCOMES

- Access deeper levels of self-reflection & knowledge
- Learn how to use Journaling as a reflective tool
- Connect self-reflection to concrete action steps
- Use with...Awareness or embodiment practices

#### EXAMPLE

Alan Webber recalled what kept him going on his journey to co-create *Fast Company* despite all the obstacles he encountered:

"People who have genuinely been taken over by an idea or a belief usually can't answer the question 'Why are you doing this?' in rational terms. Years ago my father bought me a collection of interviews of great fiction writers. The interviewer was George Plimpton. He'd say, 'Why did you become a writer? Why do you get up in the morning and write?' The answer invariably was 'Well, I can't not.'"

People would ask me 'Why are you doing *Fast Company*?' At first, the answer was very rational: 'Well, you know, it's a magazine about this and that, and the world doesn't have one.' But I soon realized that those reasons weren't the real ones. The reason you do it is because you can't not do it. But it's hard to explain that to people without sounding like a lunatic."

#### RESOURCES

C. Otto Scharmer, (2009) *Theory U: Learning from the Future as it Emerges*, Berrett-Koehler: San Francisco.

## PROCESS

### SET UP

#### *People & Place*

- Journaling Practice can be used in groups of any size. The exercise follows the co-sensing phase meaning that participants have already moved through the left side of the U-Process.
- It is important that the room is quiet and no noises or other distractions in the environment interrupt the participants.

#### *Time*

- A minimum of 45 minutes is required. Depending of the context this process can take up to 60-90 min.

#### *Materials*

- Pen and paper for each participant

### SEQUENCE

#### *Step 1: Preparation*

Prepare a quiet space that allows each participant to enter into a process of self-reflection without distractions.

#### *Step 2: Guided Journaling Questions*

Read one question after the other; invite the participants to journal guided by the respective question. Go one by one through the questions. Move to the next question when you sense that the majority of the group is ready. Don't give participants too much time. It is important to get into a flow and not to think too much.

#### *Guided Journaling Questions:*

1. **Challenges:** Look at yourself from outside as if you were another person: What are the 3 or 4 most important challenges or tasks that your life (work and non-work) currently presents?
2. **Self:** Write down 3 or 4 important facts about yourself. What are the important accomplishments you have achieved or competencies you have developed in your life (examples: raising children; finishing your education; being a good listener)?
3. **Emerging Self:** What 3 or 4 important aspirations, areas of interest, or undeveloped talents would you like to place more focus on in your future journey (examples: writing a novel or poems; starting a social movement; taking your current work to a new level)?
4. **Frustration:** What about your current work and/or personal life frustrates you the most?
5. **Energy:** What are your most vital sources of energy? What do you love?
6. **Inner resistance:** What is holding you back? Describe 2 or 3 recent situations (in your work or personal life) when you noticed one of the following three voices kicking in, preventing you from exploring the situation you were in more deeply:
  - a. **Voice of Judgment:** shutting down your open mind (downloading instead of inquiring)
  - b. **Voice of Cynicism:** shutting down your open heart (disconnecting instead of relating)
  - c. **Voice of Fear:** shutting down your open will (holding on to the past or the present instead of letting go)
7. **The crack:** Over the past couple of days and weeks, what new aspects of your Self have you noticed? What new questions and themes are occurring to you now?



8. **Your community:** Who makes up your community, and what are their highest hopes in regard to your future journey? Choose three people with different perspectives on your life and explore their hopes for your future (examples: your family; your friends; a parentless child on the street with no access to food, shelter, safety, or education). What might you hope for if you were in their shoes and looking at your life through their eyes?
9. **Helicopter:** Watch yourself from above (as if in a helicopter). What are you doing? What are you trying to do in this stage of your professional and personal journey?
10. Imagine you could fast-forward to the very last moments of your life, when it is time for you to pass on. Now look back on your life's journey as a whole. What would you want to see at that moment? What **footprint** do you want to leave behind on the planet? What would you want to be remembered for by the people who live on after you?
11. From that (future) place, look back at your current situation as if you were looking at a different person. Now try to help that other person from the viewpoint of your highest future Self. What **advice** would you give? Feel and sense what the advice is and then write it down.
12. Now return again to the present and crystallize what it is that you want to create: your **vision and intention** for the next 3-5 years. What vision and intention do you have for yourself and your work? What are some essential core elements of the future that you want to create in your personal, professional, and social life? Describe as concretely as possible the images and elements that occur to you.
13. **Letting-go:** What would you have to let go of in order to bring your vision into reality? What is the old stuff that must die? What is the old skin (behaviors, thought processes, etc.) that you need to shed?
14. **Seeds:** What in your current life or context provides the seeds for the future that you want to create? Where do you see your future beginning?
15. **Prototyping:** Over the next three months, if you were to prototype a microcosm of the future in which you could discover "the new" by doing something, what would that prototype look like?
16. **People:** Who can help you make your highest future possibilities a reality? Who might be your core helpers and partners?
17. **Action:** If you were to take on the project of bringing your intention into reality, what practical first steps would you take over the next 3 to 4 days?

### *Step 3: Reflection on the Practice*

Split up the group into pairs, and invite participants to reflect on their experience. Again, mention that journaling is private and that each participant decides what she or he wants to share

## Appendix C: Cycle One Agenda

U.lab 1 – Guided Journaling  
30-minute session  
September 21, 2018

### Agenda

11:30-12:15		Prep room – tables, sign-in, food/drink/utensils
12:15 (5 min)	All	Greeting guests, getting food
12:20 (5 min)	RC	Welcome and Check-in - <u>Barameter</u>
12:25 (30 min)	JP	Guided Journaling
12:55 (10 min)	CN	Pair Reflections
1:05 (5 min)	All	Open Sharing
1:10 (5 min)	CN	Research <u>Questionnaire</u> / Whiteboard sharing?

#### Bring:

- sign-in sheet
- participant forms
- paper
- pens
- refreshments
- questions
- utensils

## Appendix D: Cycle One: Guided Journaling Questions (adapted from U-Journaling tool)

**Intro to Guided Journaling:** *“Today we are going to practice a contemplative mode of inquiry that will lead you into contemplating your life and future. I’m going to ask you 15 questions and you’ll have about a minute to jot down your thoughts. Don’t think too hard, allow yourself to move with ease from one question to the next. This process will support you in tuning into the present moment and linking it to what’s emerging in your life. It will also support you to access deeper levels of self-knowledge and connect that knowledge to concrete actions. As this practice relates to social innovation, we invite you to pay special attention to the ideas that may be emerging in you to create a more peaceful, just, and sustainable society.”*

**Preparation:** *We’ll begin with 1-minute of silence. Feel free to close your eyes and situate yourself into your most comfortable position.*

1. **Helicopter:** Watch yourself from above, as if in a helicopter. What are you doing? What are you trying to create in this stage of your life journey?
2. **Self:** What are 3 important accomplishments you have achieved or competencies you have developed in your life so far?
3. **Frustration:** What about your current work and/or life frustrates you the most?
4. **Energy:** What are your most vital sources of energy? What do you love?
5. **Emerging Self:** What 3 important aspirations or undeveloped talents would you like to place more focus on in your future?
6. **The crack:** Over the past couple of days and weeks, what new aspects of your Self have you noticed? What new questions and themes are occurring in your life now?
7. **Footprint:** Imagine you’re at the end of your life, what would you want to be remembered for by the people who live on after you?
8. **Vision (2 min):** Now return again to the present and crystallize what it is that you want to create: your vision and intention for the next 3-5 years. What vision and intention do you have for yourself and your work? What are some essential core elements of the future that you want to create in your personal, professional, and social life? Describe as concretely as possible the images and elements that occur to you.
9. **Letting-go:** What would you have to let go of in order to bring your vision into reality? What is the old stuff that must die? What is the old skin (behaviors, thought processes, etc.) that you need to shed?
10. **Seeds:** What in your current life or context provides the seeds for the future that you want to create? Where do you see your future beginning?
11. **Prototyping:** Over the next three months, if you were to prototype a microcosm of the future in which you could discover and innovate “the new” by doing something, what would that prototype look like?
12. **People:** Who can help you make your highest future possibilities a reality? Who might be your core helpers and partners?
13. **Action:** If you were to take on a project of bringing your intention into reality, what practical first steps would you take over the next 3 to 4 days? (end of questions)

## Appendix E: Cycle Two: Sensing Journey Tool

Visit [www.presencing.org](http://www.presencing.org) and see Resources Tab

PRESENSING INSTITUTE TOOLKIT

SENSING JOURNEYS

### SENSING JOURNEYS



#### PRINCIPLES

A deep-dive sensing journey requires engaging in three types of listening:

1. Listening to others: to what the people you meet are offering to you.
2. Listening to yourself: to what you feel emerging from within.
3. Listening to the emerging whole: to what emerges from the collective and community settings that you have connected with.

#### OVERVIEW

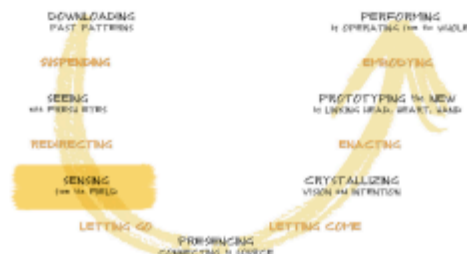
Sensing Journeys pull participants out of their daily routine and allow them to experience the organization, challenge, or system through the lens of different stakeholders. Sensing journeys bring participants to places, people, and experiences that are most relevant for the respective question they are working on.

These Learning Journeys allow participants to:

- Move into unfamiliar environments
- Immerse themselves in different contexts
- Step into relevant experiences

#### PURPOSE

To allow participants to break-through patterns of seeing and listening by stepping into a different and relevant perspective and experience. Sensing Journeys can also help build relationships with key stakeholders, and gain a system perspective.



Go to the places of most potential. Meet your interviewees in their context: in their workplace or where they live, not in a hotel or conference room. When you meet people in their own context you learn a lot by simply observing what is going on. Take whatever you observe as a starting point to improvise questions that allow you to learn more about the real-life context of your interviewee.

Observe, observe, observe: Suspend your voices of judgment (VOJ) and cynicism (VOC) and connect with your sense of appreciation and wonder.

Without the capacity to suspend judgment and cynicism, all efforts to conduct an effective inquiry process will be in vain. Suspending your Voj means shutting down the habit of judging and opening up a new space of exploration, inquiry, and wonder.

#### USES & OUTCOMES

- Increased awareness of the different aspects of a system and their relationships
- Enhanced awareness of the different perspectives of the stakeholders and participants in the system
- Connections between stakeholders and participants
- Ideas for prototypes
- Use with... Listening tools

## PRESENCE INSTITUTE TOOLKIT

## SENSING JOURNEYS

**EXAMPLE**

An automobile manufacturing firm's product development team decided to use Sensing Journeys to broaden their thinking and to generate new ideas. Their task was to build the self-repair capacity of their cars' engines. The team visited a broad selection of other companies, research centers, and even experts in traditional Chinese medicine (TCM).

As it turned out, the visits with TCM experts generated the most innovative ideas for this project (including the idea to design self-repair functions for the "dream state" of the car—that is, for those periods when the car is not in use).

**RESOURCES**

C. Otto Scharmer, (2009) *Theory U: Learning from the Future as it emerges*. Berrett-Koehler: San Francisco.

**SET UP***People & Place*

The group splits up into sub-teams of about 5 participants. The group composition matters because a mix of perspectives enhances the impact of the sensing journeys.

Define places of high potential for the sensing journeys. The whole group of participants should go to several places that can provide insights into:

- The different perspectives of the system's key stakeholders
- The different aspects of that system
- The 'voiceless': people in the system, those who usually are not heard or seen.

A good way to get a sense of the system is to take the perspective of its "extreme users": these can be customers who use services or products more than others or in different ways, or on a societal level, those with special requirements, such as a person living in a remote area needing access to a health system.

*Time*

The length of a sensing journey depends on the size of the geographic area being covered. It is recommended to allocate at least 1 day to sensing journeys in a workshop context and several days or weeks (sometimes spread over a period of months) in a larger project setting.

*Materials*

If the hosts agree, it is advised to take pictures and/or videos during the journey. These can be useful during reviews with the other groups and as a reminder for the participants.

Other materials may be collected as well, after seeking permission from the hosts. A pen and journal are required for taking notes during and after the journey.

**PROCESS****SEQUENCE***Step 1*

Identify Learning Journeys: find places, individuals, organizations that provide you and the group with a new perspective.

*Step 2*

Prepare as a group by discussing:

- What is the context that we will experience?
- Who are the key players that we will talk to?
- What questions do we want to explore?
- What assumptions do I bring with me? What do I expect?
- Share your most eye-opening sensing experience to date

Start by developing a short questionnaire (7-10 questions) that guides your inquiry process. Keep updating your questionnaire as your inquiry process unfolds.

Prepare the host: Share the purpose and intent of the visit. Communicate that it would be most helpful for the group to gain some insight into their "normal" daily operations, rather than a staged presentation. Try to avoid "show and tell" situations.

*Step 3*

Small groups travel to the host's location.

While at the site: Trust your intuition and ask authentic questions raised by the conversation. Asking simple and authentic questions is an important leverage point in shifting or refocusing the attention to some of the deeper systemic forces at play.



**Step 3, Continued**

Use deep listening as a tool to hold the space of conversation. When your interviewee has finished responding to one of your questions, don't jump in automatically with the next question. Attend to what is emerging from the now.

Example questions for sensing journeys:

- What personal experience or journey brought you into your current role?
- What issues or challenges are you confronted with?
- Why do these challenges exist?
- What challenges exist in the larger system?
- What are the blockages?
- What are your most important sources of success and change?
- What would a better system look like for you?
- What initiative, if implemented, would have the greatest impact for you? For the system as a whole?
- If you could change just a few elements of the system, what would you change?
- Who else do we need to talk to?

**Step 4**

After the visit, reflect and debrief: To capture and leverage the findings of your inquiry process, conduct a disciplined debriefing process right after each visit. Don't switch on cell phones until the debriefing is complete.

Here are a few sample questions for the debriefing:

- What was most surprising or unexpected?
- What touched me? What connected with me personally?
- If the social field (or the living system) of the visited organization or community were a living being, what would it look and feel like?
- If that being could talk: what would it say (to us)?
- If that being could develop—what would it want to morph into next?
- What is the generative source that allows this social field to develop and thrive?
- What limiting factors prevent this field/system from developing further?
- Moving in and out of this field, what did you notice about yourself?
- What ideas does this experience spark for possible prototyping initiatives that you may want to take on?

**Step 5**

Close the feedback loop with your hosts: Send an email (or other follow-up note) expressing a key insight you took away from the meeting (one or two sentences), and your appreciation.

**Step 6**

Debrief as a whole group: After a one-day learning journey this debriefing would take place in next meeting with the whole group. In the case of a multi-days learning journey you plan to meet between the individual days if logistics allow.

Structure of the whole group debrief meeting:

- Get everyone on the same page by sharing concrete information about the Journeys: Where did you go, who did you talk to, what did you do?
- Talk about your findings and generate new ideas

## Appendix F: Cycle Two: Stakeholder Meditation Agenda and Sensory Exercise

U.lab 2 – Stakeholder Meditation

60-minute session

October 11, 2018

### Agenda

11:30-12:15	Prep room – tables, sign-in, food/drink/utensils
12:10	(5 min)All Greet guests, get food
12:25	(5 min)CN Welcome, GSIC/research / MASI journals Intro to stakeholder meditation Define: Contemplation, Social Innovation, Stakeholder, System
12:25	(10 min) CN Sensory Activity
12:35	(15-20 min) CN Stakeholder Meditation
12:55	(5 min)CN Participant Reflection Writing (and feedback form)
1:00	(5 min ea) All Pair Reflections
1:10	(5 min)All Group sharing (flipchart)
1:15	(5 min)CN Collect feedback forms

### Sensory Exercise

10 min To prepare us for this meditation, we're going to do a sensory exercise ☺

If you are willing, you may blindfold yourself – or close your eyes – to increase your sense of smell and touch.

Explore the items in front of you and be very sensitive to what you notice as you explore what you are sensing.

Write down what you think the items are on the paper (with eyes closed/covered)

Share the items with the members at your table – explore with them.

Items needed:

10 ties

Put into brown lunch bags:

Sensory toys: soft, hard

Smell – oils, guava, orange, lime

## Appendix G: Cycle Two: Stakeholder Meditation – Meditation Questions (adapted from Sensing Journey tool)

### Intro to Stakeholder Meditation:

*“Today we are going to practice a contemplative mode of inquiry called “stakeholder meditation” that will invite you to break-through your patterns of seeing and listening -- by stepping into the experience of a stakeholder – **someone with a different perspective**. This is a type of “sensing journey” that uses your perceptive sensing capacities – your sense of sight, sound, smell, and touch – to come to better understand your stakeholders and to help you expand your perspective of the system in which you and they are operating. As this practice relates to social innovation, we invite you to pay special attention to the ideas that you have to create a more peaceful, just, and sustainable society.”*

### ***During this meditation:***

- ***You will listen to yourself:*** to what you feel emerging from within
- ***You will listen to others:*** to what the people you see are offering to you
- ***You will listen to the emerging whole:*** to what emerges from the collective and community settings that you are connecting with

### ***This practice will help you to:***

- Enhance awareness of different perspectives of the stakeholders in a system
- Increase your sense of connection to your stakeholder
- Provide ideas for prototypes

***What is Meditation?*** a practice that helps the mind to develop concentration, clarity, and calm seeing

***What is a Stakeholder?*** think of something you do on a regular basis in service to others the people or groups affected by your efforts – get examples from attendees

***What is “the System”?*** any group of interacting, interrelated, or interdependent parts that form a complex whole. Examples: your body, organizations, our global economy

***Story/Ex.:***     ***Get examples from group - make sure they all have a stakeholder and system***

*An automobile manufacturing firm’s product development team decided to use a sensing journey to broaden their thinking to generate new ideas.*

*Their task was to build the self-repair capacity of their cars’ engines.*

*The team visited a broad selection of other companies, research centers, and even experts in the traditional Chinese medicine.*



*As it turned out, the visits to the traditional Chinese medicine experts generated the most innovative ideas for this project – including the idea to design self-repair functions for the “dream state” of the car – that is, for those periods when the car is not in use.*

**Meditation:** Begin with Relaxation

Begin to situate yourself comfortably + take a deeeeeppppp breathe

Ground your feet into the floor

Rest your hands on your lap

Close your eyes or use soft gazing

Roll your shoulders back+ take another deeeeeppppp breath

Allow yourself to relax as you exhale

Follow the rhythm of your breath

With each exhale relax even more

Know that as you relax yourself, you are giving your prefrontal cortex – the most conscious part of your brain – space to bring you new awareness.

Bring your awareness to your feet – feel the gravity connecting you downward into the earth that is 4,000 miles deep. Notice how the earth connects with you and holds you.

Move your awareness up your body – through your legs, your arms, your stomach and chest – to the upper part of your head – attend to the connection that extends upwards into the air

As you attend to that connection, notice how the sphere, the globe of your head is a small microcosm of the macrocosm that is surrounding us.

Attend to that connection upwards. A micro, macro connection.

Now slowly move your attention downwards to your heart – to your physical heart and also to the whole energy sphere around your heart. Take a deep breath. Attend to your heart and to the connection that radiates from your heart. Notice how this part of our being allows us to connect to all beings around us.

As we explore this connection, picture a person that you truly love – and notice how focusing your attention on that person is opening up your heart. It’s allowing you to connect with a different level of energy. To connect with deep appreciation and love.

And now extend that quality of connection – horizontally – to everyone in this room. . . to everyone in our community. . .in our country. . .in our world.

Begin to bring your awareness to an area in your life or work where you are trying to make important changes.

In what ways will your efforts create a more peaceful world?

. . .a more just society?

. . .a more sustainable world?

Watch yourself as if you are 30,000 feet in the air: What are you trying to do?  
Who are all the stakeholders that will benefit from your efforts?

Bring your awareness to your senses now.

**Where**           Imagine you are going out to visit one of your key stakeholders.

See the nuanced context:

Where are you going?

What is the exact location?

What do you see?

What sounds do you hear?

Do you smell anything?

Why have you chosen this location?

What do you hope to experience here?

**Who**           You are now meeting with someone you consider to be an important stakeholder.

Who are they?

Why have you chosen them?

How do you introduce yourself to them?

What do they say back to you?

What do you think of them?

What do they think of you?

Bring your awareness even closer to this person and increase your curiosity. . .

What personal experience brought them to their current role?

What issues or challenges are they confronted with?

Why do these challenges exist?

Bring your awareness to your senses. . .

Are you touching anything? What is the significance of this sensation?

Are you hearing anything? What is the significance of this sound?

Are you feeling anything? What is the significance of these feelings?

Is there anything use are resisting?

Refocusing again on your stakeholder. . .

What initiative, if implemented, would have the greatest impact for them?

You are now moving away from this stakeholder and taking a wider view of the system in which your stakeholder is operating. . .

What parts of this bigger system are revealing themselves?

What challenges do you notice?

What questions are you asking yourself as you scan this wider view of the system?

You are now becoming even more aware and sensitive. . .

Who are the “extreme users” in this system? The people who will benefit the most?  
Who are the “voiceless” people in this system? Those who are usually not heard or seen?  
What initiative, if implemented, would have the greatest impact on the whole system?  
If you could change just a few elements of the system, what would you change?

In this next minute of silence, reflect on all that you have experienced in this meditation.

When you’re ready, slowly open your eyes

Your body might feel like stretching – feel free to follow your body in readjusting

## Appendix H: Social Presencing Theater “Stuck” Tool

Visit [www.presencing.org](http://www.presencing.org) and see Resources Tab

### PRESENCING INSTITUTE TOOLKIT

### SOCIAL PRESENCING THEATER: STUCK EXERCISE

## SOCIAL PRESENCING THEATER: STUCK EXERCISE

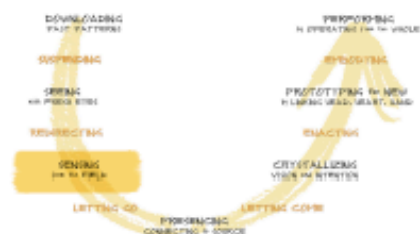


### OVERVIEW

This is the main technique of Social Presencing Theater. The other forms (such as 4D Mapping) are variations on this practice. It is a process by which one experiences going through the whole U journey by moving from Sculpture 1 (current reality) to Sculpture 2 (emerging future). We do not know what the movements will be or where they will stop, but we can follow the movement and then reflect on our experience. Surprising insights can arise.

### PURPOSE

The invitation here is to notice the inclination of individual people and groups of people to move toward a saner, freer, healthier, more creative situation; to sense more deeply into the current reality, rather than trying to “fix” the situation from the same mind-set or frame of reference that created the stuck situation. Instead, we feel deeply into the situation, suspending our problem-solving habit. By paying attention to our “body-knowing” and to the social field, we discover new directions or fresh insights that were not accessible just by thinking.



### PRINCIPLES

- Let the body be the guide. Do not plan, act, mime, pretend, manipulate or represent. Simply BE and DO.
- Lean into the “stuck” situation. The wisdom is there already. Notice what is emerging – what in Theory U language is sometimes called the “crack”.
- Trust the moment-to-moment experience.

### USES & OUTCOMES

- Become more sensitive to and honest about the feeling-quality of their current situation
- Suspend concepts; build trust in body knowing.
- Feel ourselves as part of a co-creative system.
- Feel what is emerging, a future that we want to create.

### AN EXAMPLE

This exercise can be used by individuals or teams as a practice for letting the intelligence of the body guide us in decisions and actions. Fully embodying our situations gives us direct feedback that informs our decisions. Noticing the interdependence of many factors and influences in every situation gives us a broader perspective.

### SET UP

#### People & Place

- Groups of 4-6 people
- Sufficient space so that groups can work without distraction

#### Time

- Part 1 is 10 minutes. Each person shares a gesture and a few minutes of reflection at the end
- Part 2 is 5 minutes. All participants practice together.
- Part 3 is 10-15 minutes per person. Each person sets up Sculpture #1, moves to Sculpture #2, and there is time for reflection after each person’s “stuck”.

## PROCESS

### Show Sculpture 1

(Corresponds to the U.Lab video, "Stuck Part 2": <https://www.youtube.com/watch?v=uVeU1fTuSZc>)

1. Sit together in groups of five.
2. Reflect on a place where you feel stuck, where there is a breakdown or an area of life or work that feels stuck.
3. Let that feeling of being stuck in this particular situation come into your body as a shape or a gesture.
4. Embody your feeling of stuck. Make it concrete and visible in the space.
5. One by one share this with the others in your group. Allow space between each person.
6. Brief reflection on what you saw or felt as a witness.

### Show movement from Sculpture 1 to Sculpture 2

(Corresponds to the U.Lab video, "Stuck Part 4": <https://www.youtube.com/watch?v=RcxGrqNRfQ>)

1. In parallel each person embodies their stuck shape (sculpture 1) and then allows that shape to move. When the movement comes to an end, stop (sculpture 2).
2. After all have shared their movement, briefly reflect together on what each person experienced doing the exercise and witnessing the others.

### Group Stuck

(Corresponds to the U.Lab video, "Stuck Part 6": <https://www.youtube.com/watch?v=XvgVt-JBpO8>)

1. Take 2 minutes to sit with the group in silence and feel the social body of the group.
2. One person places the others in their stuck sculpture to emphasize, augment, or clarify their feeling of stuck.
3. As a collective, stay with the feeling of stuck, deepening into it.
4. Pay close attention to the collective or social body as it begins to move, shift, or change. Don't talk during this phase.
5. When the movement stops, rest in this Sculpture 2.
6. Remaining in the Sculpture 2, each person says one sentence from the "I voice"
7. Reflect as a group on what you noticed, saw, and felt.
8. Gap of silence
9. Next person does their Stuck Exercise, same as above.

### Reflection

- The reflection is built into each part of the exercise. Participants can reflect through several lenses.
- What is the difference between the stuck shape and sculpture 2? How are they different? What was the movement from sculpture 1 to sculpture 2?
- Where did the movement begin in the body? Where in the social body?
- In the group stuck, each person holds or expresses a different aspect of the system, but also embodies the whole system. Reflect on what literally happened, on the quality of experience and on the feeling.
- What insights or questions arose?

## Appendix I: Social Presencing Theater 4-D Mapping Tool

Visit [www.presencing.org](http://www.presencing.org) and see Resources Tab

### PRESENCING INSTITUTE TOOLKIT

### SOCIAL PRESENCING THEATER: 4-D MAPPING

## SOCIAL PRESENCING THEATER: 4-D MAPPING

### PRINCIPLES

- 4D mapping explores how the highest aspiration in a system might come forward. We assume there is an underlying wisdom – in spite of the diverse values or goals of stakeholders in a system – that could come to the surface and be visible as we move from Sculpture 1 to 2.
- Participants apply mindfulness of body and awareness of the surrounding space. 4D mapping is not about acting out pre-conceived ideas or concepts we have about a system.
- 4D mapping is about surfacing and noticing what shifts in a system might be significant in going from a current reality to an emerging future reality.
- Movement is based on what is actually emerging, not based on manipulation or what we think something should be.

### PROCESS

#### Roles & Space

- There are two basic types of roles in 4D mapping: players and space-holders. There is also a facilitator and a scribe (the scribe writes down the sentences that people speak from their shapes).
- Those who hold the space typically sit in a circle, and players embody roles in the center of the circle.
- There are typically 10-12 players, and everyone else remains in their seats in a circle (once the movement from Sculpture 1 to 2 begins, space holders can move around the periphery of the circle).
- 4D mapping is a co-created event that depends on the quality of everyone's attention; so both types of roles are equally important.
- The roles in the system should be pre-determined. Whether you are working with a group looking to gain new insights about their own system, or with a client, determine the roles together with the group or client prior to beginning 4D mapping.

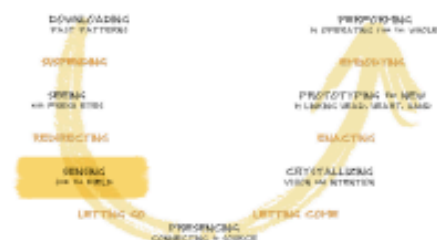


### OVERVIEW

In Social Presencing Theater, the word theater is used in connection to its root meaning – a place where something significant becomes visible, or where a community of people can see a shared experience. 4D mapping makes visible the current reality in a social system, such as a school system, health care system, or government.

### PURPOSE

We use 4D Mapping with groups who are looking to gain new insights about their own system, and with clients who have a case they want to explore using this method.





## PRESENCING INSTITUTE TOOLKIT

## SOCIAL PRESENCING THEATER: 4-D MAPPING

- **Important:** Always include roles that represent the 3 divides: the earth/environment, marginalized groups or individuals, and the highest future possibility of the system.
- Write the name of each role on a card. Use labels with tape on the back to help everyone remember the roles. It's helpful to be specific with roles. See the U.Lab 4D mapping Part 3 video for examples.
- Decide the order in which the facilitator will call out the roles. We find it helpful to begin with the more powerful roles in the system.

*Co-Initiating*

- If working with a client, invite them to describe their case to the group, just as they would in the case clinic method, so everyone can sense into the current reality. This should take ten minutes or less.
- Pause for a moment, and practice mindfulness of body. Connect to the feeling of the body, especially the back of the body.
- The facilitator may remind everyone: When we step into the space, we let go of concepts of how it should be, or how it should transform – we don't know the answers. We step into an open space with an open mind, and we embody our element of the system. We make a shape with our body that we feel expresses some quality of the role we're playing.

*Co-Sensing*

- Facilitator says the name of the role and holds up the first card, with a pre-determined role written on it.
- One-by-one, a person from the circle will stand up and volunteer to embody that role. The only guideline here is *not* to choose the role you actually play in your daily life.
- The player takes the card with the name of the role and affixes it to his/her shirt so it is visible to others.
- That player finds a place in the room and a shape that embodies the experience of that role in the system. Each player comes in, finds a place in relationship to the center, the edge, and the other players. *They may find it helpful to ask themselves, "am I bigger, smaller, in the center, to the side; do I feel powerful, weak and vulnerable?" Whatever it is, they embody it in the space so that others can see it. Remember not to act, but to empathize, identify with the role, and embody it.*

- Once in the shape, the player says one sentence *from the experience of that shape, in the first person "I" voice*. The scribe writes these down.
- Then, the facilitator calls the next role, and the process is repeated until all roles have been embodied.
- Once all players have entered the space, the facilitator invites anyone who feels they need to adjust their place, level, or direction in the space to make it more accurately embody the current reality to do so.
- The space-holders in the circle are very important because they hold the space without judgment.
- Once everyone has found a place and shape, that is Sculpture 1. Sculpture 1 represents a feeling of the current reality of the system.

*Co-Presencing*

- The players let go of any idea of the outcome and stay with the stillness for a few moments.
- Somewhere in this sculpture, movement will arise.

*Crystallizing*

- Then the sculpture begins to move and continues moving, until the social body comes to a stop in Sculpture 2. This whole process could take about five minutes.
- From Sculpture 2, each player says the name of their role and one sentence about their experience. The scribe can record what is said.
- The facilitator can invite people from the circle to also offer one sentence.

## Appendix J: Social Presencing Theater Agenda

### U.lab 3 – Social Presencing Theater

60-minute session

November 6, 2018, KIPJ I

#### Agenda

11:30-12:15 Prep room – tables, sign-in, food/drink/utensils

12:10	(5 min)	All	Greet guests, get food
12:25	(5 min)	RC CN	Welcome, GSIC/research / MASI journals Intro to Social Presencing Theater → Purpose
12:25	(6 min)	CN	Video – Stuck Exercise by Arawana Hiyashi
12:35	(5 min)	PC	Demonstrate the “stuck” Part 1 & Part 2
12:40	(10 min)	CN	Part 1: <u>Each person shares their</u> “stuck” – sculpture 1 (current reality) Write on 3x5 cards the words: I SAW. I FELT. I DID. Reflection Questions
12:50	(10 min)	CN	Part 2: Each person shares <u>their</u> “stuck” and moves to sculpture 2 ( <u>emerging</u> future). Write on 3x5 cards the words: I SAW. I FELT. I DID. Reflection Questions
1:10	(5 min)	All	Group sharing (flipchart)
1:15	(5 min)	CN	Collect feedback forms

#### Bring:

- agenda/questions
- welcome sign
- sign-in sheet
- participant forms
- feedback forms
- MASI notebooks
- pens
- lunch
- utensils
- flipchart + stand
- camera/Grant



## Appendix K: Post-Survey Instrument

### POST-SURVEY – U.LAB PRACTITIONERS ONLY

(Administered through Qualtrics platform)

Contemplative Practices in Social Innovation Education  
An action research study by Catherine Northcutt with Rachel Christensen  
and USD's Global Social Innovation Challenge community

Hello \_\_\_\_\_,

Dear Friends of GSIC,

Thank you for your participation in the Contemplative Practices in Social Innovation Education action research study this semester.

We hope you enjoyed the sessions and learned a bit more about how contemplative practices can be powerful tools we can use as we endeavor to impact the world.

To complete this study, we ask that you take this final post-survey to help us see how these sessions have impacted you. The survey is short and will take approximately 5 minutes to complete. Your feedback is very important to this study. Upon completion of this survey, you will be eligible to participate in a drawing for a \$25 gift card to Torero Store. The drawing will take place on December 14, 2018. You will be notified by email if you are selected.

Thank you for your support!

Catherine Northcutt (primary researcher/practitioner)  
SOLES MA Higher Education Leadership candidate '19  
University of San Diego  
cnorthcutt@san Diego.edu  
619-206-8331  
IRB approved 2018-491

(co-practitioner)

Role

Title

Contact Info

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1. Please share your name. Your answers will remain confidential.

2. Which contemplative session, if any, did you attend during the course of this action research study? Please check all that apply

- ☐ Guided Journaling
- ☐ Stakeholder Meditation
- ☐ Social Presencing Theater

3. Thinking about your experience with the following U.Lab sessions below, which of the following benefits, if any, did you experience? Please check all that apply.

U.Lab Guided Journaling Session  
 U.Lab Stakeholder Meditation  
 U.Lab Social Presencing Theater

- ☐ Cultivation of compassion for myself and/or others
- ☐ Enhanced my exploration of my own beliefs/viewpoint
- ☐ Helped me discern what is most meaningful to me
- ☐ Helped me discover deeper insights
- ☐ Helped me discover my own relationship with a subject/topic
- ☐ Increased my awareness
- ☐ Increased my sense of empathy for others
- ☐ Opened my heart to others
- ☐ Opened my mind to others
- ☐ Opened my will to change
- ☐ Supported my discovery of how I am connected with others
- ☐ Supported my discovery of how I am interconnected with everyone throughout the world
- ☐ Supported my social innovation design thinking process
- ☐ Other benefit not listed \_\_\_\_\_
- ☐ Does not apply

4. How satisfied or dissatisfied are you with the contemplative practices you have engaged in during the U.Lab sessions?

U.Lab Guided Journaling  
 U.Lab Stakeholder Sensing Interview  
 U.Lab Social Presencing Theater

- ☐ Very dissatisfied
  - ☐ Dissatisfied
  - ☐ Somewhat dissatisfied
  - ☐ Neutral
  - ☐ Somewhat satisfied
  - ☐ Satisfied
  - ☐ Very satisfied
5. What did you learn from engaging in contemplative practices?

6. Which, if any, of the contemplative U.Lab sessions, do you believe could support the social innovation design process?

Guided Journaling  
Stakeholder Meditation  
Social Presencing Theater

7. Please describe in one sentence (or more if you like) how you believe the following practices can support the social innovation design process.

Guided Journaling  
Stakeholder Meditation  
Social Presencing Theater

8. How likely are you to continue to engage in contemplative practices in any aspect of your life?

- ☐ A great deal
- ☐ A moderate amount
- ☐ A lot
- ☐ A little
- ☐ None at all

9. How important or unimportant is it to you for professors to include contemplative practices in teaching course material in any course at USD?

- ☐ Very important
- ☐ Important
- ☐ Somewhat important
- ☐ Neutral
- ☐ Somewhat unimportant
- ☐ Unimportant

10. Thank you for your time. This is the last question: How much do you associate the following terms with people who engage in contemplative practices?

Thank you again for participating in this study! If you have any questions or concerns about this survey, please contact Catherine Northcutt at [cnorthcutt@sandiego.edu](mailto:cnorthcutt@sandiego.edu).

Best wishes,  
Catherine Northcutt (primary researcher/practitioner)  
Candidate, MA Higher Education Leadership '19  
USD School of Leadership and Education Sciences  
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Co-Practitioner  
Role/Contact Information

**Appendix L: U.lab Practitioner Post-Survey Learnings**

<b>What Participants Learned During This Study</b>
Engaging in contemplative practices helped me slow down and connect more deeply to myself and others.
How it really helps with team and personal development!
I (re-)learned that there's a lot of "listening" that can be done from non-verbal cues. I learned that a good first step to overcoming a "stuck" is to express it and recognize it. I learned that showing honestly and openly your vulnerability is a quick way of connecting with others - particularly those who are also feeling "stuck".
I learned that my mind has a limited way of answering questions and that I have the ability to access a deeper source of information or even inspiration inside myself about what I am trying to achieve. I also gave me an "explanation" of my experiencing (repeatedly over time but in a random manner, not intentional) a shift in groups' energy when working from a shared intention for change.
I remembered the primary goal for my software I am trying to make.
I thought the rapid journaling exercise was very powerful, particularly with regard to exploring what was emerging for me. I enjoyed learning about scribing as well.
Importance of stakeholder, and identifying all stakeholders in any project.
It helps me to learn from myself and give ourselves time to discover all the possibilities our minds have to offer.
It is very difficult for any type of growth if don't allow self to be vulnerable enough to be open so there is space for growth.
It seems obvious but I learned to put myself in other's shoes. I was surprised that it was not difficult once I dedicated a few intentional minutes to it. However, I realized how rarely I dedicate time to it.
It's a relative process.
That focusing on making a small, impactful difference is better than running around crazy.
The importance of journaling and how it brought deeper insight into my capstone project. I also enjoyed the meditation and see that as a useful tool especially in peace building.

**Appendix M: Torero Venture Lab Feedback**

<b>Self Discoveries</b>
I am allowing fear to dictate my progress.
I have started to release inhibitions in talking.
I kept on going back to questions I couldn't think of. I was over-analyzing.
I often underplay my strengths and exaggerate my weaknesses.
Need more systematic analysis.
Need to eliminate self-doubt.
Simplicity isn't only something essential to my venture but it will help me in life.
That I am a little impatient.
That I want results too fast sometimes.

<b>Would you do this practice again?</b>
Yes
Yes
Absolutely yes!
Yes
Yes
Yes
Yes
Yes
Yes with more deep breathing

<b>How do you feel <i>after</i> doing this contemplative practice?</b>
Felt better and calmer.
Hugely beneficial! It's not about the dry part, it's about improving people.
I feel good. More relaxed and at peace with myself.
I feel like I was able to see the connection between my venture and my personality.
I keep an open mind, and I think reflection is important to my well-being.
I think I should do this more often. I feel good about it.
It was nice to re-iterate ideas that I'd had and write them down.
Relaxed, enlightened.
Very helpful.
<b>Professor's Feedback</b>
Thank you! I think that contemplative practice is a terrific medium or channel to not just reflect but also to teach content. I might make it a part of curriculum and request you do it every year.

**Appendix N: Innovation and Design Thinking Class  
Social Presencing Theater Field Notes**

<b>How did you feel <i>while</i> doing this contemplative practice?</b>	<b>How did you feel <i>after</i> doing this contemplative practice?</b>
Absurd	Good
Childish	Unanswered questions
Easy activity	Waste of time
Good	Relaxed
Relaxing	Reconnected
Strange	
Uncomfortable	
Weird	

<b>Participant Stakeholder Discoveries</b>	<b>Self Discoveries</b>	<b>Would you do this practice again? When?</b>
Forgot one or more stakeholders	Be patient with different perspectives	I don't know, I feel that it was a very creative activity but I think by telling you get more insights.
Leader influence	I am getting old	No
Links between stakeholders	I know my stakeholders	No
People suffering	It's hard to express feelings	No
Sculptures are different	Nothing	No
Stakeholder roles	The need to empathize	Probably not - didn't give much insight.
		Yes - the breathing/stretching portion.
		Yes, when I am having hard times.

<b>Professor's Feedback</b>
<p>Social Presencing Theater provided an opportunity for the students to bodystorm and imagine themselves as players or stakeholders in the project we were researching as a class. We were creating a mentorship program and empowerment conference for Orphans in Mexico and SPT provided a mechanism for students to experience being a stakeholder in the process and change some of their focus and recommendations accordingly.</p>

**Appendix O: Changemaking 101 - Guided Journaling Field Notes**

<b>Self Discoveries</b>	
I am stuck in my ways and wary of moving forward	
I discovered that I need to start seeking out help now rather than put it off	
I discovered that there are things that I need to work on	
I discovered what I want in life broadly, but still haven't narrowed down	
I don't know exactly what I want to do	
I don't know for sure	
I don't know what my change will look like, but I know it wants to relate to climate change	
I don't need to figure out the little details in life and that everything will always work out	
I have a hard time giving myself credit	
I have a lot of things I want to achieve in my life	
I have a lot of things I want to do and need to focus on one	
I have ideas on two ends of the spectrum	
I know a lot about what I want	
I know what I should do now	
I need discipline	
I need stability	
I want to gain as much knowledge as possible	
I want to help the world for better	
I want to use my creativity to lift up kids with special needs	
I'm not good at thinking in a minute	
I'm scared for my future, but it can be solved	
Seeing myself when I'm 50 shows me how much tedious work bothers me and slows down the accomplishment of my goals	

<b>Would you do this practice again? When?</b>	
17 said yes, 1 maybe, 1 no	anytime, after graduation, every so often, every two weeks, in a few months, in a few years

<b>Professor's Feedback</b>
Journaling was a great way for students to think about how they could make an impact in their lives today, tomorrow and in the future. It provided a means to make Changemaking real and an opportunity for students to integrate it into their lives now.

**Appendix P: Leadership, Organizations, and Change Class 1 Field Notes**

<b>Observations</b>
Acknowledge and give permission to do it a different way: not write it down - choose a different way to engage in the activity (doodle or does something else with hands)
Clarify the intention: personal or professional - freedom to choose
Don't have to write down the questions - we'll provide after the session. Just write your answers.
Give more time to answer - 2 minutes?
Maybe we should suggest writing?
Most of this group used their computers so there was a lot of typing! Very distracting!!!!!!
No right way.
This class provided critical feedback about how they felt about the process. Could be the way we asked the question - rather than giving them the forms to write on. BUT this feedback was really important too as most other students provided feedback about how they felt as a result of doing the practice. I wonder if this might have been due to using technology???
<b>Professor's Feedback</b>
This is great, thank you! I really enjoyed the experience and it set the whole group up for further exploration of Theory U in the following class. I appreciate your time!



**Appendix Q: Leadership, Organizations, and Change Class 2 Data**

<b>How do you feel <i>after</i> doing this contemplative practice?</b>	
At peace. Assuring knowledge.	
I feel aware of what to work on as an individual.	
I feel clear, energized and positive about the future.	
I feel more aware of who I am, what I'm doing and why, and more aware of how my future could be.	
I feel secure in my current life: faith and goals.	
I feel so free and relaxed, and also more connected to myself and my mission and my purpose.	
I feel some relief to know someone else is also feeling how I am. It's not like I want them to suffer or anything but it's nice to know that I am not alone.	
In 30 years I would like to share my adventures with my grandkids. I have never thought about what I am going to do in 30 years, but actually lifted me up.	
It helped me connect the dots. Why I am stressed and what makes me energized, what inspires me. . .	
It was useful at this point in my life because I am going through a transition and changes.	
Refreshed and congruent.	
The writing was therapeutic. I am already very self-reflective so I didn't discover anything new about myself but it was a good reminder.	
<b>Self Discoveries</b>	
Alignment.	
I am confused about my place in the world and what makes me happy.	
I am my own worst critic.	
I discovered that I have low self esteem.	
I had a lot of emotion bottled up. I didn't realize it. Feel more connected.	
I have all the tools I need at my disposal to achieve all of my goals.	
I love reflective writing!	
I love self-reflection! I would love (and will!) do this regularly.	
In 30 years I would like to share my adventures with my grandkids. I have never thought about what I am going to do in 30 years, but actually it lifted me up.	
Re-occurring themes which means that you may have a set of values that may not be negotiable.	
That no answers are all connected and it helped me to see/imagine my future more specifically.	
The correlation between my academic and personal goals.	
The need to "run toward myself."	
<b>Would you do this practice again? When?</b>	
All Yes	After graduation to re-structure/re-align my goals, as I start working after master's, as I'm preparing to graduate, beginning and end of semester, in my own home, next semester, quarterly, weekly, when stressed or overwhelmed
<b>Professor's Feedback</b>	
Thank you for the great experience that you and Rebecca provided to the students last week! I think it was meaningful for them/us.	

## Appendix R: Tree of Contemplative Practices

Visit <http://www.contemplativemind.org/practices/tree>

